

THE MISSIONS OF CALIFORNIA



BY
RACINE McROSKEY



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THE MISSIONS OF CALIFORNIA



SAN CARLOS DE BORROMEO.

"The San Carlos Mission was Fr. Junipero's own charge."

THE MISSIONS OF CALIFORNIA

WITH SKETCHES OF
THE LIVES OF ST. FRANCIS AND
JUNIPERO SERRA

BY

RACINE McROSKEY

AUTHOR OF "DRIFT O' DREAMS"

ILLUSTRATED FROM PHOTOGRAPHS



LA COPA DE ORO

"THE GOLDEN DAYS, THE GOLDEN CLIME,
THE GOLDEN CUPS OF GOLDEN WINE"

SAN FRANCISCO
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SAN FRANCISCO, CALIFORNIA

FOREWORD.

OR many years I have been deeply interested in the study of the Missions of California, and have grown to reverence every noble structure and every pathetic ruin. They are today California's richest heritage. I have visited them at every opportunity, and delved deeply into their golden history. Many old inhabitants have given me interesting facts and bits of history.

Most sincere thanks must be given the many historians, from whose books I have gleaned; the poets whose gems grace the pages; the Sunset Publishing Company and the Edw. H. Mitchell Company, whose beautiful pictures I am permitted to reproduce.

R. McR.

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PRONUNCIATION.

There can be no rigid rule for the pronunciation of proper nouns.

Generally, names ending in a consonant accent the last syllable; as, Lasuén, Durán, Reál. The exception to above are names ending in *as* and *ez*, which accent the syllable before the last; as, Gálvez, Calléjas, Payéras.

Names ending with a vowel usually accent the syllable before the last; as, Morága, Altimíra, Alégre.

For the benefit of readers not familiar with the Spanish language, proper names liable to be mispronounced, have been accented.

Vowels in Spanish are pronounced:

a, as ä—example ärm.

e, as ā—example dāy.

í, as ē—example mē.

o, as ō—example lōt.

u, as oo—example good.



ST. FRANCIS.

THE MISSIONS OF CALIFORNIA.

ST. FRANCIS.



ABOUT eighty miles north of Rome, in a singularly picturesque region of central Italy, built upon a steep hill, is situated the city of Assisi (As-se-ze). It is surrounded by a wall, flanked with towers, and overhung by lofty citadels in ruins. Assisi occupies the site of the ancient Roman city Assisium, and presents the remains of the forum, the baths and the aqueducts of the days of the Romans.

(1182). It is the birthplace of St. Francis, who was the founder of the order of mendicants that bears his name, and the home of the first monastery, the Convento Sacro, a large and beautiful structure, and one of the earliest specimens of the Gothic style of architecture in Italy.

The baptismal name of the saint was Giovanni, but his father Pietro Bernardone, who was a rich merchant, gave him the surname of "Francisco" out of his predilection for France, with which country he had an extensive trade. His mother was of the noble family of Pica, and a woman of gentle piety and noble character.

Giovanni was well and carefully raised, and at the early age of fourteen was taken into business by his father. After ten years

of the pursuit of business, well mixed with the social pleasures of the day, there came a time of deep meditation, and after long pondering he abandoned his old friends and haunts, and returning all his belongings, even to his clothing, to his father, he embraced a life of rigid penance and utter poverty.

His object was to lead a life as near as possible modeled after that of Christ, and by absolute renunciation of the world to attain evangelical perfection. He retired to a hermitage called "Le Carceri" near Assisi, and gave himself up to penance and profound meditation on the sufferings of Christ, for a long time.

Coming out again, he was filled with a great enthusiasm and happiness. It is recorded that during the months when St. Francis went up and down the streets of Assisi, carrying in his delicate, unused hands the stones for rebuilding the Saint Damiano's chapel, he was continually singing psalms, breaking forth into ejaculations of gratitude, his face beaming as that of one who saw visions of unspeakable delight.

How much of the spirit or instinct of prophecy there might have been in his exultant joy, only he himself knew. But it would seem strange if there had not been vouchsafed to him some partial revelation of the splendid results which would follow the carrying out in the world of the divine impulses which had blazed up in his soul. His austerities and simple eloquence soon attracted attention, and it was not long before others, drawn by his ardent example, sought to follow in his steps and join with him in his austere mode of life.

It is certain that very early in his career Francis had the purpose of founding an order, whose members, being utterly unselfish in life, should be fit heralds of God and mighty helpers of men. His first companions were fellow townsmen, Bernard of Quintavalle, a rich and noble layman, and Peter of Catana, a canon of the cathedral.

After much entreaty the church gave its sanction to the "Seraphic Saint's" band of "Fratres Minores," or lesser brothers, and the organized work of the Franciscan Order began. That was in the year 1208, and from then until now the Franciscans have been, in the literal sense of the word, "helpers of men." Other orders of the Catholic Church have won more distinction in the way of learning, political power, marvelous suffering of penances and deprivations; but the record of the Franciscans is in the main a record of lives and work like the life and work of their founder.

The rule which St. Francis prescribed for his followers consisted of the gospel counsels of perfection, to which he added some things necessary to the uniformity of their manner of life. He exhorts his brethren to manual labors, but will have them content to receive for it things necessary for life, not money. He bids them not to be ashamed to beg alms, remembering the poverty of Christ, and forbids them to preach in any place without the bishop's license.

There were twenty-seven precepts in the rule laid down for the order, all of which were declared by several pontiffs as binding on the friars of the order, under pain of mortal sin. They described the carrying out of the vows of poverty, chastity and obedience; regulated the dress to be worn; ordered that the friars go barefoot; specified feasts and enjoined a blind, unlimited obedience to superiors.

The habit he gave them was a dull grey gown of coarse cloth with a pointed capouch, or hood, one under tunic and drawers, and a cord around the waist. The costume closely resembled that worn by poor shepherds in that part of Italy. Among other things he said:—

"Let your behaviour in the world be such that everyone who sees or hears you may praise the Heavenly Father."

"Preach peace to all; but have it in your hearts still more than on your lips."

"Give no occasion of anger or scandal to any, but by your gentleness lead all men to goodness, peace and union."

"We are called to heal the wounded and recall the erring, for there are many who appear to you as limbs of the devil, who will one day be disciples of Jesus Christ."

In 1210 St. Francis sought confirmation of his rule of the Sovereign Pontiff Innocent III. At first he rejected the saint's petition and St. Francis humbly withdrew to solitary prayer. That night the pontiff dreamed of a palm springing up at his feet that waxed until it became a great tree. The impression grew vividly upon him that the palm signified the poor petitioner, so he ordered search made for him and he was found and brought. The Pope declared that he had seen the Lateran Basilica falling and held up by one despised man who set his back against the wall and propped it. "Truly," said he, "here is that man who by his work and teachings will sustain the Church of Christ."

Some years later St. Francis drew up the rule in more compendious form, and it was solemnly ratified by Honorius III. in 1223. The sanction of Innocent III. in 1210 had been a verbal assent. As St. Francis felt the approach of death, he longed to suffer humiliation as had the Son of God on earth, so he chose for his place of burial the "Infernal Hill," then outside the city of Assisi, because there, the great malefactors were put to death and buried.

Saint Francis died in 1226, and was canonized by Pope Gregory IX. on July 16th, 1228, in St. George's church. The following day the Pope went in great pomp to the "Infernal Hill," changed its name to the "Hill of Paradise," and laid the first stone of the church and convent in honor of the newly canonized St. Francis.

When the crypt was finished the sacred remains were placed therein.

The church of St. Francis is completely made of small mosaics, and has most magnificent arches. All the Fathers of the church wear white.

After the death of St. Francis, the next minister-general of the entire order was Elias, of Cortona, an ambitious, restless, tyrannical man. He relaxed some of the stern rules, and controversy arose, and the order was divided into Conventuals and Observantines. As the names imply, the Conventuals accept the lighter rules and conventions, while the Observantines held to the first rigorous rules.

No Order of the Church has surpassed the zeal of the Franciscans, and to them much credit for the discovery of America must be given, as Fr. Juan Perez de Marchena, guardian of a convent near Seville and a learned cosmographer, entered warmly into the plans of Columbus and greatly influenced Queen Isabella, whose confessor he had been, to fit out the expedition of 1492. Within a year or two, Fr. Juan himself came to Amerseca and opened the first Christian church in the new world, at a small settlement in Hayti. As early as 1342, or one hundred and fifty years before the discovery of America, the guardianship of the Holy Places in Jerusalem was committed to the Order, and they still retain it.

FR. JUNIPERO SERRA.



JUNIPERO SERRA

"No limit to his endurance, or bound to his desires."

FR. JUNIPERO SERRA.



HE greatest and most wonderful disciple of St. Francis was Junípero Sérra. He was born of lowly people, on the island of Majorca in 1712, and while a little child sang in the choir of the Convent of San Bernardino. At the early age of sixteen he entered the Franciscan order, and before he was eighteen, he had taken the final vows. On becoming a monk his baptismal name of Michael Joseph was laid aside, and he chose the name "Junípero," after that quaintest and drollest of all St. Francis' early followers.

The Franciscan College of Santa Barbara holds as a treasure an old daguerreotype taken from a portrait of Fr. Sérra, painted more than one hundred years ago at the College of San Fernando, in Mexico.

Having once seen the face you could never forget it. There is expressed a world of tenderness, spirituality and unutterable pathos. The mouth and chin are delicately sensitive, the forehead and eyes strong, radiant with quenchless purpose, but filled with that solemn, yearning, almost superhuman sadness which is the sign and seal on the faces of men born to die for the sake of their fellows. There is a great likeness between the face of Fr. Junípero Sérra and St. Francis. The small and delicate features, the broad forehead, and the expression of great tenderness, are the same in both. But the Saint had a joyousness that his illustrious follower never knew.

Studying in the Convent of Majorca, at the time Junípero Sérra entered, were three other young monks—Paloú, Vergér and Crespí. The four became intimate and affectionate companions and this friendship had much to do with the success of the great enterprise in which, afterwards, they jointly labored, and to which even in their student days they looked forward with passionate longing.

At Cádiz, in 1749, there assembled a great body of missionaries destined chiefly for Mexico, and Palou and Sérra were given permission to join the band. When they arrived at Cadiz, two vacancies were found and Palou and Sérra pleaded that Crespí and Vergér be allowed to join them. From the beginning the four friends had longed ardently to be sent to New Spain as missionaries.

Thus it happened that they set sail, joyful, in the same ship. The long voyage of ninety-nine days to Vera Cruz, was full of every hardship. Starvation threatened, and storms beat the ship, but through it all Father Junípero's courage never failed. After their arrival in Mexico, Sérra and his companions were kept at work for nineteen years, under the guidance and control of the College of San Fernando, in founding missions and preaching.

On the suppression of the Jesuit Order in 1767, and its consequent expulsion from all the Spanish dominions, it was decided to send a body of Franciscans to take charge of the Jesuit missions in Lower California. No attempt had ever been made, so far, toward settlement in Upper California.

Once more three of the friends, glad and exultant, joined a missionary band bound for new wildernesses. Vergér remained behind as Guardian of the College of San Fernando. The band numbered sixteen, and Sérra was put in charge of it, and was appointed "President of all the California Missions."

It now became the purpose of Spain to proceed as soon as possible with the colonization of Upper California. This occupation was hastened by the threatening encroachments of the Russians, who from 1741 to 1767 had been sending exploring expeditions from Alaska southward along the coast. The proposed occupation was to be spiritual as well as military.

In those days the passion of the Church allied itself gladly with the purpose of the State, and the latter had many statesmen and soldiers of fervid religion. Such a one was José de Gálvez, who held the office of visator-general and commandante, representing the person of the King, and inspecting the workings of the government in every province of the Spanish empire. Upon him rested the practical organization of the first expedition into Upper California. He was selected to lead to San Diego, and afterwards press on to the lost Monterey, at both of which places it was decided to establish missions, with a third at some intermediate point.

This first expedition was divided into two parts; one to go by sea, and the other by land. The sea party in two ships—the “San Carlos” and the “San Antonio;” and the land party in two divisions. The sea expedition was placed under the patronage of San José (Saint Joseph),—foster-father of our Lord, who was the provider for all His needs, as well as those of the Virgin, His mother.

Gálvez ordered the carrying of all sorts of seeds,—vegetables, grains and flowers. Everything that would grow in Old Spain he ordered planted in the New. He ordered that two hundred head of cattle should be taken from the northern-most Mission of Lower California to the new posts. He also packed, with his own hands, many sacred ornaments and vessels for church ceremonies.

The activity, enthusiasm and generosity of Gálvez were inex-

haustible, and he had humor as well, for when discussing the names of missions to be founded, Fr. Junípero said to him, "But is there to be no mission for our Father Saint Francis?", he replied, "If Saint Francis wants a mission let him show us his post and we will put one there for him."

Every possible provision and precaution were thought of by the wise Gálvez, but nothing could prevent the journey from being a terribly hard one. Fr. Junípero, with his characteristic ardor, insisted on accompanying one of the land parties, although he suffered from an old wound on the leg, and the second day out he was helpless.

Gaspár de Portolá, the military commander of the party, begged him to be carried in a litter, but this he would not brook, so he called a muleteer to him, and begged to be treated as one of his beasts. The muleteer then mixed herbs, and with tallow, made an ointment, and applied it to the wound. The pain was relieved, and the results so good, that the Father could proceed on his journey the next day.

They had set out on their journey on March 24, 1769, and it was not until the 13th of May that the first land party reached the crest of the high land, and had their first view of the Bay of San Diego, and saw the masts of the ships lying at anchor there. As soon as the San Diego camp was reached great joy filled every heart. The friars who had come by sea ran to meet and embrace their brethren.

Six weeks later the second land party, with Junípero Serra arrived, eager to proceed to the establishment of the Mission. Sickness delayed this until on the 16th of July, 1769, a cross was raised, and mass was sung in a rude booth of branches and reeds. For want of an organ, fire-arms were discharged, and thus was founded the Mission of San Diego de Alcalá, and the laying of the cornerstone of the civilization of California.

The primary object of Fr. Sérra and his coadjutors in founding the missions, was, of course, the conversion of the Indians to christianity. To accomplish this the Indians must be baptized and instructed, and removed from the example and influence of their unconverted brethren. This course led to the formation of the mission communities. Of course, one can easily see that the most pressing problems confronting the Fathers was the rendering of these communities self-supporting. Thus, also, one can see that the early buildings of the missions were of necessity, and long remained, of a purely temporary character.

Two days after the founding of San Diego, the indefatigable Crespi with Portolá set out on another overland march to find Monterey, but were unsuccessful, and after much suffering returned to San Diego, after six months of toil and hardship. Upon their return they found Fr. Sérra and his little band in sore straights. There had been much sickness and starvation threatened. Portolá announced his decision to abandon the enterprise and return to Mexico. Fr. Sérra pleaded and begged a little more time for prayer and solicitation, and that very day, as the sun was setting, the long expected ship "San Antonio," with abundant supplies, arrived in the bay.

Under the heading of each mission will be found a chapter giving, in greater detail the vital and more interesting data pertaining to each of these wonderful structures.

The history of the next fifteen years is one of struggle, hardship and heroic achievement. Fr. Sérra was the mainspring and support of it all. There seemed no limit to his endurance or bound to his desires; nothing daunted his courage or chilled his sublime faith. ✓

There were nine missions founded by him before his death on August 28, 1784. In order: San Diego, July 16, 1769; San Carlos de Borromeo, June 3, 1770; San Antonio de Padua, July 14, 1771:

San Gabriel Arcángel, September 8, 1771; San Luis Obispo, September 1, 1772; San Francisco de Asís, October 9, 1776; San Juan Capistrano, November 1, 1776; Santa Clara, January 12, 1777; and San Buenaventura, March 31, 1782. Fr. Serra was not personally present at the founding of San Gabriel, San Francisco and Santa Clara.

It is a bit of news to many students to know that of all the mission churches now standing, or even ruins thereof, Fr. Sérra saw none. The cornerstone of the oldest of these, that of St. Francis, in San Francisco, not having been laid until April 25, 1782, and being unfinished May 4, 1784, when he last visited that Mission.

The mission Fathers have been justly praised for the excellence of their judgment in the selection of the sites chosen for their missions. To this wisdom may be attributed their rapid growth and wonderful prosperity. At every mission there were walled gardens with waving palms, sparkling fountains, groves of olive trees, broad vineyards and orchards of all manner of fruit.

In course of time the guardianship exercised over the converted Indians developed into a mild form of slavery, which alone permitted of the construction and maintenance of the missions. By such labor the works for irrigation were constructed, fences and corrals built, the land tilled, crops sown and harvested, flocks and herds cared for, and the numerous buildings necessary for such a community built, maintained and improved.

Nevertheless the rule of the friars was in the main a kindly one. The vice of drunkenness was severely punished by flogging. Quarreling between husbands and wives was also dealt with summarily. The offending parties were chained together by the leg until they were glad to promise to keep peace.

In a comparatively short time the good friars had transformed savages into masons, carpenters, plasterers, soap-makers, tan-

ners, shoe-makers, blacksmiths, millers, bakers, cooks, brick-makers, carters and cart-makers, weavers, spinners, saddlers, ship hands, agriculturalists, herdsmen and vintagers.

In all the missions were buildings on a large scale, providing for hundreds of occupants for all the necessary trades and manufactures, and many of the ornamental arts of civilized life. Enormous tracts of land were under high cultivation, the grain and cool fruits of the temperate zone flourished side by side with the palm, olive, grape, fig, orange and pomegranate.

From the two hundred head of cattle sent by the wise Gálvez, had grown herds past numbering, and to these had been added vast flocks of sheep and herds of horses.

The friars were forced, on account of their situation, into the exercise of a constant and abounding hospitality, and this they discharged most royally. Travelers' rooms were kept always ready at every mission. The guest was served with the best of food and wine as long as he would stay, and on leaving was offered a fresh horse to continue his journey. All the California travelers and voyagers speak in glowing terms of this generous and cordial treatment of the friars.

Did you ever pause to think what a difference there was a hundred years ago, between the atmosphere of life on the east and west sides of the American continent? On the Atlantic shore the descendants of the Puritans, weighed down by serious purpose, half grudging the time for their one staid yearly Thanksgiving, and driving the Indians further and further into the wilderness every year, fighting and killing them.

On the sunny Pacific shore the merry people of Mexican and Spanish blood, troubling themselves about nothing, dancing away whole days and nights like children, while their priests were gathering the Indians by thousands into communities, and feeding and teaching them.

Mission after mission had been founded until, in 1804, the line extended from San Diego to San Francisco, and comprised nineteen missions, an easy day's journey apart from each other.

The ten new missions were founded in the following order: Santa Barbara, December 4, 1786; La Purísima Concepcion, December 8, 1787; Santa Cruz, August 28, 1791; Nuestra Señora de la Soledad, October 9, 1791; San José, June 11, 1797; San Juan Bautista, June 24, 1797; San Miguel, July 25, 1797; San Fernando Rey, September 8, 1797; San Luis Rey de Francia, June 13, 1798; and Santa Ines, September 17, 1804. Beginnings had also been made on a second line, to be from thirty to fifty miles back from the sea, and this inland chain of settlements and development promised to be in no way inferior to the first.

The wealth of the mission establishments had grown to an almost incredible degree. After the cares incident to providing for the physical needs of their converts had been allayed, the thoughts of the Padres turned toward the erection of finer places of worship. Naturally, they remembered the beautiful churches of their native land, and now, furnished with an abundance of laborers, with skilled mechanics sent from Mexico, and with materials that readily lent themselves to their purpose, they proceeded to erect those magnificent structures, which even in their ruins, are still looked upon with wonder and admiration.

In several localities stone churches had been built, of an architecture at once so simple and harmonious, that even in ruins they are today the grandest in America. And so it will remain as long as arch, pillar, or dome of it shall stand, a noble and touching monument of the patient Indian workers who built, and of the devoted friars who designed its majestic and graceful proportions.

As a matter of fact, only two of the mission churches now known to us were completed before the beginning of the nineteenth

century: the Mission San Francisco de Asis, probably dedicated before July 13, 1785, when Lieutenant José Moraga, who had been present at the laying of its cornerstone, was buried, and San Carlos, dedicated in 1797. The rest were dedicated at different times, from 1806, when San Juan Capistrano was dedicated, to that of Santa Barbara in 1820. In the nineteen missions were gathered over twenty thousand Indians, leading regular and industrious lives, and conforming to the rules of the church.

Graphic representations of the missions during their early history, and at the period of their greatest magnificence, are, unhappily, of the greatest scarcity. Hence it was that the mission system of California grew to its highest prosperity almost unknown to the outside world.

To prevent confusion and misapprehension regarding the building of the mission churches, it should be borne in mind that of the fifty or more churches erected between the years 1760 and 1827, less than a dozen remain in any semblance approaching their original condition. Many are now entirely extinct, many in ruins, and still others repaired beyond recognition.

The Mission San Rafael Arcangel was founded December 14, 1817, in the beautiful spot where the city of San Rafael now stands, but not a trace remains save one or two old pear trees planted by the Padres.

The twenty-first and last of the great chain of California missions was that of San Francisco de Solano, founded on July 4, 1823. Its beautiful gardens are obliterated, and its great bells gone. These last two missions were founded too late to attain any great success or importance.

The mission affairs, literally, were administered with admirable simplicity and system. The soul of the plan was "the minimum of functionaries with the maximum of responsibilities." With the increase of wealth, power and success of the missions,

came troubles with the military settlements. The soldiers were sent avowedly to protect the friars, but by 1800 it had become the duty of the missions to support the presidios, the military governors being authorized to draw upon the friars not only for supplies, but for contributions of money, and levies of laborers. In the years between 1801 and 1810 the missions furnished the presidios about eighteen thousand dollars worth of supplies. In the year 1820 the outstanding drafts on the government in favor of the missions amounted to four hundred thousand dollars.

In the beginning there were no grants of land; everything was done by Royal Degree. By this time the Spanish government was impatient to see carried out, and reap the benefit of, the pueblo feature of its colonization plan. This meant the forming of the Indian communities of the missions into pueblos, or towns, the churches to be secularized, that is, turned into curacies, the pueblo being the parish. This was no doubt the wise and proper ultimate scheme, but it came prematurely. It was set forth in sounding phrase as purely for the Indians benefit, that they might become citizens of towns; but it was much more for the benefit of Spain, since by its provisions one-half of the mission lands were to be sold for the payment of Spain's national debt.

Affairs grew more and more unsettled. Spanish viceroys and Mexican insurgents took turns at ruling in Mexico, and the representatives of each took turns at ruling in California. During three years the secularization project was continually agitated.

The year 1834 marked the highest point of prosperity of the missions, and in this year the final blow fell. The governor of California, on instructions from Mexico, issued an authoritative edict for their secularization. The friars were ordered to hand over all records and inventories, lands, movable property, and property of all classes to stewards or administrators appointed.

Dwinelle goes on to say: "The laws were executed in such a manner that the so-called secularization of the missions resulted in their plunder and complete ruin, and in the demoralization and dispersion of the christianized Indians."

In 1834 there were, at the lowest estimates, 20,000 Indians in the missions. De Mofra's statistics give the number at 30,620; in 1840 there were left, all told, 6,000. In comparison for these same six years, the number of cattle, horses, sheep and mules fell from 808,000 to 6,320.

Under the new regime the friars suffered hardly less than the Indians. Some fled the country, unable to bear, with all their staunchness of heart, the humiliation and hardships of their positions under the major-domos. Father Azagómas of San Luis Obispo, Father Gutiérrez of San Antonio, and Father Sarriá, of Soledad Mission, were soldiers of the Cross who remained with their Indian charges until death freed them from their sufferings.

For ten years after the Secularization Act affairs went steadily from bad to worse. In March, 1846, Governor Pico was authorized by the President of Mexico, to sell the missions to raise money to defend the country against the United States. This he did at illegal sales, and for insignificant sums. On the 7th of July, 1846, the American flag was raised at Monterey, and formal possession of California was taken by the United States.

Then, after being held in abeyance for years, the churches, mission buildings, and small parcels of land, were returned into the unalienable possession of the Catholic Church. The mission property, the large tracts of land cultivated for the community's purpose, it was decided, must be considered as government property.

SAN DIEGO DE ALCALA.



San Diego Mission, California, 1769

22

SAN DIEGO DE ALCALA

"The present site was chosen, six miles up the valley."

SAN DIEGO DE ALCALA.

THE WOODEN CROSS IN THE WEEDS*

(*San Diego*)

By JOHN VANCE CHENEY

He that fell here wore the one crown
The humble sovereign can lay down,
And so be kinglier than he was before.
Time writes against this martyr's name:
"A better world because he came,
Good Padre Jáume, to this western shore."

God's house—there, one day, should it build.
So Jáume dreamed; so Heaven willed,
Since fit the place—Nature could do no more—
And fitter none than he to sit,
Meek master of himself and it,
Light of the souls having no light before.

The savage, with his ax and brand,
Could not Heaven's warrior understand.
"Seek Him, love Him, my children!" so he cried
On the raw ranks of native men,
Who only struck, and struck again,
And left him with the arrows in his side.

The father loved, when waned the day,
To wander up the valley way;
Free, for an hour, from the resisting wills,
The wrestling with unready mind,
To bare his forehead to the wind,
Still blowing, blowing on the blessed hills.

Around this little leaning cross
Bend, yellow grasses, wave and toss;
Gleam, gray ancestral olives; blow, winds, blow
Back sweeter, sunny hour to hour,
Love's perfume—breath of the one flower
In all God's keep that comes, and cannot go!



WE HAVE already heard considerable of the trials and achievements which accompanied the founding of the first Mission of California. It marked the beginning of the realization of the fondest dreams of Fr. Sérra and his loyal followers. The Mission was first established at a place named Cosoy, a short distance from the shore, at what is now called Old Town or Old San Diego, where the two old palms still remain, with the ruins of the Presidio on the hill behind.

The region of San Diego was well peopled. At the time of the founding there were eleven rancherias within a radius of ten leagues. But they differed from most of the Indians of the Coast, being very insolent, arrogant and thievish. They lived on birds, fish, rabbits and grass seeds. The first missionaries left in charge were Fr. Fernando Parron and Fr. Francisco Gomez. Ill health overtook both Fathers however, and Parron retired to Lower California, and Gomez to Mexico, Fr. Luis Jaime and Fr. Francisco Dumetz taking their places.

Trouble with the Indians delayed conversions, and not one neophyte gladdened the Padre's heart for more than a year. A marked ill-will was manifest by the Indians, and if they approached at all, it was to receive the gifts which the Fathers distributed in order to attract them. Beyond this they would steal whatever came within their reach. Very fortunately they would not touch the foodstuffs of the Spaniards.

In 1774 it became necessary to separate the Mission from the Presidio to avoid the evil influences of the soldiers. The present site was chosen, six miles up the valley, and so well did every one labor, that the end of the year saw a dwelling, a storehouse, a smithy built of adobes, and a wooden church, eighteen by fifty-seven feet, completed and roofed with tiles. By this time seventy-six neophytes gladdened the Fathers' hearts, and the herds and flocks had increased to over two hundred animals. The early experiments in grain raising were not successful, the first year's crop being destroyed by the rising river, the second, by drought. In the fall of 1775 everything seemed bright with hope. New buildings had been erected, a well dug, and more land made ready for sowing.

Then the first conflict occurred, revealing to the Padres what might at any time occur in their future efforts to christianize the Indians. On the night of November 4, 1775, nearly eight hundred naked savages stealthily surrounded the Mission. The church was broken into and all the vestments and sacred vessels stolen. The dwellings of the christianized Indians were invaded, and they were threatened with instant death if they gave the alarm. Then the buildings were fired, and not until then did the inmates know of their danger. Brave Fr. Jaime strode fearlessly toward the howling mob, lifting his hands in blessing and crying "Love God, my children!" The wild band fell upon him, tearing off his habit, and dragging his body along until life was extinct. Then the mutilated corpse was filled with arrows.

In 1783 Fr. Lasuen made an interesting report on the condition of San Diego. At the Mission there was a church, granary, storehouse, hospital, men's house, shed for wood and oven, two houses for the Padres, larder, guest-room and kitchen. These, with the 740 neophytes under the missionaries' care constituted the Mission. In 1800 San Diego was the most populous Mission

in California, numbering 1,523 neophytes. In 1824 it registered its largest population of 1,829.

A second church of adobe had been built in 1780, and the earthquake of 1803 damaged this. The third place of worship was begun, and finished and dedicated on November 12, 1813. Nothing but the fachada of this church remains today, and brick foundations have been placed under some of the columns and walls or they, too, would have fallen. About \$500 has been expended in this way, and in cement cappings on ruined walls. Ruins mark the adobe wall around the garden. By the side of the old church a newer and modern brick building now stands, erected for the training of the Indian children of the region. It destroys the romantic look of the old place, but is a splendid work. Father Ubach, the parish priest of San Diego, has much of the spirit of the old friars, and has taught the children the old history of the missions, and the chorals their ancestors sang in the early days.

* * *

San Diego de Alcalá (Saint James) was an Andalusian Franciscan (1400-1463) canonized in 1588 by Pope Sixtus V., for his saintly and heroic life. The surname, Alcala, was seldom attached to the name of his Mission in popular usage. His day is November 13th.

SAN CARLOS BORRAMEO.

SAN CARLOS BORROMEIO.



IT WAS on March 24, 1770, that the "San Antonio" arrived in the harbor of San Diego, with abundant supplies for the sick and starving missionaries, and in a few weeks the second expedition was ready to start for the hidden Monterey. With renewed hope and energy Portolá set out again, this time in company with both Fr. Sérra and Fr. Crespi. The latter led the land party and arrived at the Point of Pines seven days before the ships arrived, with Fr. Junípero, still enfeebled from illness on board.

The next day the parties met amid great rejoicing, and on, Pentecost Sunday, June 3, 1770, a shelter of branches was erected on the beach, a cross made ready near an old oak, the bells were hung and blessed, and possession was taken in the name of the Church and the King, the cross and the royal standard being planted side by side in the sand, on the same spot where Vizcaíno and the Carmelite friars had landed one hundred and sixty-seven years before. Thus was founded the Mission of San Carlos de Borromeo. The customary ceremonies of the uprooting of herbs, the throwing of stones, sprinkling of holy water and the drawing up of a record of all that transpired then followed. The discovery of the harbor and the founding of the Mission occasioned great joy in both Mexico and Spain. In the City of Mexico bells were rung, a solemn mass of thanksgiving was held, and a feast day declared. The result of this news was that all were enthused for further extension of the missions.

Temporary buildings for the Presidio were now built, and a structure of palisades was hastily raised and blessed in order to serve as a church. As there was not in the vicinity of the Presidio of Monterey sufficient land for cultivation, nor water in abundance for irrigation, Fr. Sérra scoured the country roundabout in order to find a more suitable locality for the proposed Mission. He had asked and received permission to establish the Mission wherever he thought most proper.

Viceroy De Croix received Fr. Sérra's appeal for a chain of missions along the coast, and resolved to found ten new missions, beside San Buenaventura and those already established; five in Lower California, and five between San Diego and the Port of San Francisco. Ten new religions were assigned for these new missions. De Croix directed that from the revenues of the Pious Fund \$10,000, \$1,000 for each mission, should be paid to the College *sindico*, to secure whatever was needed and desired by the friars. Each friar was also allowed \$400 for traveling expenses.

About the 9th of June Fr. Sérra set out for the valley of the Rio Carmelo, for the purpose of making preparations to remove the Mission of San Carlos from the vicinity of the Presidio. This indicated very plainly that besides the insufficiency of good soil and water for irrigation, the influence of the soldiery was a reason for removal. The history of the missions in Lower California and other countries had proven that the neighborhood of the military was one of the worst afflictions of the missionaries and their convert Indians.

A suitable spot was found on the banks of the Rio Carmelo, and four or five men were put to work cutting timber for the proposed buildings, under the supervision and protection of five soldiers, who also helped—occasionally.

On June 14th the first celebration of the feast of Corpus

Christi took place. This sacred function was a source of great rejoicing and extraordinary delight. Thus far no Indians had allowed themselves to be seen, probably from fear of the roaring of the ships' cannons. Gradually dread gave way to curiosity, and thereafter they frequently visited the Mission.

In August the restless Fr. Presidente went over to Carmelo to hasten the work of construction, which was proceeding very slowly. Not until December, 1771, were the wooden chapel, dwelling, storehouse, soldiers' quarters and corral completed and surrounded by palisades. Fr. Sérra and Fr. Crespi, with the five soldiers, then took up their quarters at Carmelo and began missionary work in earnest. The new Mission was often thereafter called "Mission Carmelo" because of its location on that little stream, but in official reports it was always designated as San Carlos de Borromeo or San Carlos de Monterey. The chapel and buildings reserved for the soldiers and their families at Monterey were called the Presidio de Monterey, or simply Monterey, though the chapel likewise stood under the patronage of San Carlos.

At the end of the year 1773 Fr. Sérra reported more converts than any other mission. Several soldiers had married native women. A little later, as the mud roofs failed to keep out the winter rains, a new church was built, partly of rough and partly of worked lumber, and roofed with tules. The lumber used was the pine and cypress of that region.

Agriculture progressed very slowly, but the stock increased rapidly. The San Carlos Mission was Fr. Junípero's own charge. There he spent all his time when not called away by his duties as President of the Missions. Fr. Crespi had aided Fr. Sérra in founding San Carlos, and for thirteen years had labored by his side. In 1781 the two had journeyed together to visit San Francisco and Santa Clara, and it was on their return that Fr. Crespi

was taken with his fatal illness. Sérra administered the last rites to his friend, who died January 1, 1783. He was buried in the church at San Carlos, on the gospel side of the sanctuary.

In 1784 Fr. Sérra was called to rest from earthly labors, and to enter into his heavenly reward. Almost with his dying breath he had promised to use "all his influence" with God in behalf of the missions. He died on August 28, 1784, aged seventy years, nine months and four days, at Mission San Carlos, and was buried, as was his expressed wish, by the side of Crespí in the sanctuary, Fr. Palou performing the last rites. In the next four months there were so many converts that the belief became common that his soul had passed directly into heaven, and that the great wave of conversions was the result of his prayers.

In 1793 the English navigator, Vancouver, paid a second visit to San Carlos, and was warmly received by Fr. Lasuén, who was elected to succeed Fr. Sérra. On leaving, the British captain gave to Fr. Lasuén a handsome barrel-organ as a gift for San Carlos. In a collection of relics at San Juan Bautista is an old barrel-organ, believed to be this same gift. Vancouver also speaks of the new church (the third) then being built. It was of a soft straw-colored stone, which was said to harden on exposure to the air. The lime used was made from sea-shells. This church, which is the wonderful ruin of today, was completed and dedicated in September, 1797.

In 1845, when Pico issued his decrees, San Carlos was regarded as an abandoned mission, Padre Real living at Monterey, and very seldom coming out to the Mission. For many years no one cared for the building, and it was left to the mercy of the vandal and the relic hunter. In 1852 the tiled roof fell in, and nearly all the tiles were either broken or afterwards stolen. The storms and winds brought a covering of sand and soon grass was growing over the dust of California's great hero and apostle.

In 1868, Rev. Angelo Cassanova became the pastor of the parish church of Monterey, and although Fr. Sérra's home Mission was a complete ruin, he determined upon its preservation from further demolition. The debris was cleared away, and the graves of the missionaries were located. The discovery of the bodies of Sérra, Crespí, López and Lasuén at once aroused great interest in Father Cassanova's work, and sufficient aid came to enable him to restore and roof the building, although only with shingles where tiles should have been used. The church is nearly 150 by 30 feet, and the old pulpit still remains. It is reached by steps from the sacristy, through a doorway in the side wall. A double lavatory of sandstone, of good and artistic workmanship, is also found in the sacristy. There is quite a community living within the vicinity of the Mission today, and services are held in the church monthly. It is hoped to establish a parish there soon, with a resident priest, so services can once more be held regularly in the old Mission.

Several years ago Mrs. Leland Stanford erected on the beach at Monterey a marble statue of Fr. Sérra standing in a boat about to land. A tablet recounts his heroic deeds.

* * *

The saint, San Carlos, was the son of Gilbert Borromeo, Count of Arona; he was a famous preacher and a zealous Franciscan. His day is November 4th.

SAN ANTONIO DE PADUA.



SAN ANTONIO DE PADUA

"It is still beautiful standing out in the fields, deserted and alone."

SAN ANTONIO DE PADUA.



AFTER Fr. Sérra had set the men to felling timber for the new Mission of San Carlos de Monterey, he set out with Fr. Miguel Pieras and Fr. Buena-ventura Sitjar, three sailors and a few neophytes, to found Mission San Antonio de Padua. A mule train with the mission goods and supplies followed under escort of a corporal and six soldiers who were to form the mission guard. After proceeding southerly about seventy-five miles the company reached an oak-studded valley, near a fair-sized stream, in the midst of the Santa Lucia Mountains, which they called Los Robles (the oaks.)

Here they pitched their tents near the stream which Fr. Sérra christened Rio San Antonio. The bells were hung from a stout oak, and in a transport of joy Fr. Sérra rang them exclaiming "Come, come to the holy church! come to receive the faith of Jesus Christ!" Fr. Pieras reminded the Father that not an Indian was within sight or hearing, but he was mistaken, as one native was attracted by the ringing of the bell.

On July 14, 1771, the large cross was at last raised, blessed and venerated as usual, and under a brushwood shelter Fr. Sérra celebrated the first holy Mass in honor of San Antonio, the patron of the new Mission. As was his wont he also preached to his little following after the first gospel. A lone Indian was again attracted, and after the services Fr. Sérra hastened over to him and caressed him, and gave him some little presents, hoping that he would induce his people to visit the Mission. The prayer

was answered, as many Indians immediately visited the kind strangers, bringing pine nuts, acorns and wild fruit to the Fathers, and receiving in return beads and trinkets from a people whose language they could not understand, but whose kindness had touched their hearts. The Indians became very tractable and willing to help, and a rude chapel, dwelling and barracks were soon built and surrounded by palisades. After fifteen joyful days of instruction and the arrangement of temporal affairs, Fr. Sérra returned to Monterey.

He now desired to found Mission San Luis Obispo, but had to desist owing to lack of guards. Before the end of 1773 the church (the second) and dwellings were built of adobe, and three soldiers who had married native women were living in separate houses. In 1793 a large adobe block was constructed for friars' houses, church and storerooms, and four years later this church (third) was covered with tiles. This is our ruin of today.

In 1805 Mission San Antonio gained its highest population, having 1,296 Indians under its control. In the days of its glory it was in many ways the most famous of all the missions. It registered the greatest number of Indian neophytes, and for many years bred those wonderful horses which made California famous down to this day. The lands of the Mission were found to be barren, necessitating frequent changes in cultivated fields and stock ranges.

In 1808 the venerable Buenaventura Sitjar, one of the founders of the Mission, who had served continuously for over thirty-seven years, was called to his reward, and was buried in sight of the hills and valley he had so long loved. In 1848 Padre Doroteo Ambris was in charge as curate. He remained for thirty years, or until his death, when he was buried in the Mission he had loved and served so well. He was the last Father in charge of the Mission.

In the artistic arrangement of its buildings this Mission is acknowledged to be one of the most beautiful. The fachada, built of brick, is both graceful and elaborate. The remainder of the building is of adobe. This Mission makes a pathetic appeal to the observer, as it is still so beautiful standing out in the fields, deserted and alone. It is off the beaten road of travel and almost forgotten. Yet every arch was perfect,—every detail in perfect harmony, and its location and surroundings quite ideal. Today one can see the ruins of a stonewalled ditch, through which water was brought for many miles, and driven against a large wheel through a funnel-shaped flume. This furnished the power in a curious flour mill that made Mission San Antonio famous as furnishing the finest flour in the new country. It was entirely the work of an Indian named Nolberto.

In 1904 the California Historic Landmark League undertook the preservation of San Antonio. The big barn-like structure of the church has been roughly roofed, but it was too late to save any interior decorations or furnishings. A few of the more important articles were saved from the general pillage by one Mr. Dutton of Jolon, who still holds them.

* * *

San Antonio de Padua was born in Lisbon in 1195 and died in Padua in 1231. He was canonized in 1232. A famous preacher. He is always represented with the Infant Jesus in his arms. His day is June 13th.

SAN GABRIEL ARCANGEL.



SAN GABRIEL ARCANGEL

"The mission church is constructed of stones and cement."

SAN GABRIEL ARCANGEL.



R. SERRA and Commandante Fágcs had agreed to locate Mission San Gabriel on the Rio del Nombre de Jesus de los Temblores (river of the Name of Jesus of the Earthquakes), and to place San Buenaventura at the first Indian town on the Santa Barbara channel. So Fathers Soméra and Cambón proceeded northward from San Diego about forty-five leagues, to the valley the first explorers had named San Miguel. Here, half a league from the stream and near its source, they determined to erect the mission buildings. Cottonwood, willow and other trees lined the arroyo, while blackberries and grape-vines abounded, and at a distance of only a league was an oak forest. The usual ceremonies of raising a cross, and blessing the immediate surroundings took place on September 8, 1771. The first holy Mass was celebrated in a brushwood hut, and the fourth Mission, that of San Gabriel Arcángel, was founded. All now went to work constructing the temporal chapel and other necessary buildings. These were enclosed in a stockade for better security against the savages.

In the first report to Mexico Fr. Sérra tells of the populous condition of the vicinity around San Gabriel. There were many different tribes, however, and unfortunately much warfare between them. The tribes nearest the sea would not permit others to fish, and these latter were often in great need of food. Fr. Sérra was very enthusiastic in reference to agriculture, as the

plain was fertile and well watered. The Indians had so willingly helped in the first work that the missionaries anticipated no opposition in their efforts at conversion. Unfortunately the bad conduct of one soldier, even at this early date, destroyed the good impression made by the fathers, delayed the acceptance of the Gospel, and created lasting hatred for the military.

On October 10th, only a month after the founding of the Mission, a large number of armed savages fell upon two soldiers who were guarding the horses at some distance from the barracks. One of the two soldiers was especially attacked, and as a result the aggressor was killed. A corporal and his men hastened to the rescue, but found only the dead body of the Indian. On hearing what had occurred, he ordered the head cut off and placed upon a pole to strike terror into the pagans. Later it was discovered that the soldier had outraged the wife of the Indian chief; the exasperated savage had attempted to avenge the wrong, and had lost his life in the attempt. This was only the beginning of a long line of wrongs committed against the natives by the uniformed adventurers, whom the missionaries were compelled to tolerate among their wards. The prudence and kindness of the religious gradually regained the confidence of the natives, so that very soon a few children were presented for baptism.

The Indians in the near vicinity of the Mission seem to have been of a superior race. They spoke a soft, musical language, and had many usages of politeness, such as "a child bringing water to an elder, must not touch it," and that "to pass between two persons who were speaking was an offense." They also played games in which they decked themselves with flowers, and had song contests which often lasted many days. In 1779 Indians were chosen as *alcaldes* and *regidores* to aid in the administration of discipline. The same year there were abundant crops, the Mission reporting 2,000 bushels of surplus maize.

San Gabriel was the natural meeting place for overland parties coming from the peninsula northwards, and from Sonora west and north, and was made the rendezvous of all the colonization expeditions. In 1784 the venerable Fr. Sérra, in a tour to all the Missions, stopped at San Gabriel and became so ill his end was daily expected. But he rallied and proceeded north.

On January 14, 1811, Fr. Francisco Dumetz, one of Sérra's original compadres, died at San Gabriel. Since 1806 Fr. José María Zalvidéa was in charge of Mission San Gabriel. Being himself a very strict and diligent Padre, he compelled the Indians to work in like manner. He brought the Mission to its highest state of efficiency. During his rule the whole precinct rang with the busy hammer and movement of many active workers. At this period was begun the erection of the stone church which now remains.

An interesting adjunct of San Gabriel was "El Molino Viejo"—the old mill. It was built in Fr. Zalvidéa's time about 1812, and the ruins still remain. It was about two miles from the Mission, but was later abandoned on account of faulty location. After the use of the water in this mill it flowed into the dam below, where it was used again to operate a saw-mill, also built by the indefatigable Zalvidéa. The mills were originally roofed with red tiles, made by the Indians at the Mission.

In 1847 Fr. Blas de Ordaz, the last Franciscan father, was appointed. He died in 1850, and since that time the church has been a regular parish church, under the direction of the bishop of the diocese.

There is a very small portion of the old cactus hedge still remaining, planted by Fr. Zalvidéa. Hundreds of acres of vineyard and garden were thus protected from Indians and roaming bands of horses and cattle. The fruit of the prickly pear wa

much prized by the Indians, so the hedge served a double purpose—food and protection.

The mission church is constructed of stones and cement, and in the upper portions of brick. It is 140 feet long by 26 feet wide, and 30 feet high. The walls are five feet thick. On the altar are several of the old statues, and some quaint old pictures adorn the walls. In the baptistry can be seen an old font of hammered copper, probably made at San Gabriel or San Fernando. In the year 1886 needed repairs were made and the Mission is now one of the best preserved.

In the little town of San Gabriel a building was erected a few years ago for the presentation of "The Mission Play," written by John Stevens McGroarty. This play ran there for two years, depicting the first tragic days of San Diego with their sublime faith, the glory of the Mission at Carmel in its prime, and the pathetic ending of their glory at Mission San Juan Capistrano. This play is very beautiful and also very educational.

* * *

San Gabriel was the angel announcing to Mary the mystery of the incarnation.

SAN LUIS OBISPO.



SAN LUIS OBISPO

The first roof-tiles were made at this Mission.

SAN LUIS OBISPO.

On March 20, 1772, Fr. Crespí and Lieut. Fágés, with twelve soldiers, a muleteer, and a Lower California Indian, set out from the Presidio of San Carlos de Monterey, determined to survey the port of San Francisco, for the purpose of finding a site for the Mission which was to be erected there. At the close of the first day they came to and forded, with some difficulty, what is now the Salinas River. The second evening found them camped on the river San Benito. Then for ten or twelve days they journeyed on to and around the Bay of San Francisco, and finally returned to Monterey.

Meanwhile the Missions of San Gabriel and San Diego had informed Fr. Sérra that they were in distress for want of food, incidental to the failure of arrival in the supply ships, and increasing numbers of converts. Pack mules laden with flour and escorted by soldiers were hastened southward. To further hasten relief, Fágés sent a hunting expedition to the Cañada de los Osos (Valley of the Bears, now San Luis Obispo), fifty leagues south of Monterey. The expedition lasted three months, and the soldiers killed so many bears and bartered seeds with the Indians, that twenty-five mules were loaded and sent back.

The supply ships arrived at San Diego in August 1772, but reported that unfavorable winds would prevent their proceeding to Monterey. So the supply must come overland, and on hearing this, Fr. Sérra and Commandante Fágés decided to visit

that port, and found the San Luis Obispo Mission on the way down. The company consisted also of a troop of soldiers, and muleteers in charge of animals loaded with furniture, church goods and farm implements for the new establishment. Passing by way of San Antonio Mission, the Father rejoiced to see the number of converts already settled about the church. Without delay the company proceeded for twenty-five leagues more to the Valley of the Bears where a low hill was selected for the site of the new Mission. A large cross was erected with the usual ceremonies, and on September 1, 1772, the Fr. Presidente celebrated mass, and ushered into existence the fifth Mission under the patronage of San Luis Obispo.

The previous hunt of the bears by Fages had made the natives well disposed toward the priests in charge of the new Mission, and they helped to erect buildings, offered their children for baptism, and brought of their supply of food to the priests, whose supply was by no means plentiful.

Fr. Cavaller was left in charge, with four soldiers and two neophytes, and a small amount of supplies consisting of flour and brown sugar. The Indians frequently brought them seeds and venison. Fr. Cavaller built a chapel and apartments of logs and roofed them with tules. The soldiers built their own shelter. Four years later hostile Indians discharged burning arrows upon the tule roof and everything, except the church and granary, was destroyed. Two of the ringleaders were caught and punished, but the possibility of fire had been witnessed, and several times afterward the Mission was set on fire. These calamities led one of the Padres to attempt the making of roof tiles, which proved very successful. Soon all the mission buildings were so roofed.

Frs. Lasuén and Tapis both served here as missionaries, and in 1798 Fr. Luis Antonio Martínez began his long term of service at San Luis. In 1794 the Mission reached its highest population

of nearly one thousand souls. Agriculture prospered greatly, and in 1794 the King sent a miller, a smith, and a carpenter of the artisan instructors. A year or so later a fine water-power mill was built and set in motion.

To the early travelers and traders, few figures were more favorably known or liked than jovial Fr. Martínez. At one time, for the entertainment of guests, he caused a novel pageant to take place. All the poultry of the Mission was driven past the corridors for their inspection. First came the turkeys, then the roosters, then the white hens, the black and the yellow; next the ducks and lastly the geese, some half-flying and all hissing at the unwonted coercion. It was an hour in passing. It is safe to declare this the drollest sight ever seen on the Pacific Coast, and convulsed the privileged guests with laughter.

In 1830 the mission buildings were falling into decay; five years later the order of secularization went into effect, and the neophytes wandered away, and the stock mysteriously vanished. Some small distribution of lands and property occurred, and in 1843 San Luis was converted into a pueblo, the neophytes freed, the church turned into a parsonage and other buildings dedicated to public uses. The Mission is now an attractive parish church, standing on a busy city street, and is restored, unfortunately, without much reference to its old traditions, almost entirely losing its mission atmosphere.

An odd characteristic of San Luis Obispo was the construction of its corridor. The omnipresent arches were entirely absent. Plain round columns, with a square base and topped with a plain square moulding, gave support to the roof beams on which rested the red tiles. The fachada of the church retreats nearly twenty feet from the front line of the corridors. The columns and roof of this corridor have now been removed, to permit of the sunshine entering the monastery windows. The "restoration"

of the Mission has destroyed all resemblance to its honest original self. The adobe walls are covered with painted wood, and the tiles have given place to shingles. The beautiful garden, although much neglected, still remains.

* * *

Saint Luis, Bishop of Toulouse, was son of Charles II., King of Naples and Sicily, and was canonized in 1317.

His day is August 19th.

SAN FRANCISCO DE ASIS.



SAN FRANCIS DE ASIS

The oldest mission church, or ruins thereof, now in existence.

SAN FRANCISCO DE ASIS.



ABOUT June 3, 1776, the good ship "San Carlos" in command of Captain Fernando Quirós, and well loaded with church goods, house furniture, farm implements and property of soldiers and colonists for the new Presidio and Mission of San Francisco, moved out of Monterey. The expedition consisted of Lieut. José Joaquín Morága, Sergt. Pablo Grijálva, two corporals, sixteen soldiers and seven colonists. In addition there were five Indians in charge of the pack-mules and two hundred head of cattle. Those who went as founders of the church were Frs. Francisco Palou and Pedro Benito Cambón, two Indian servants, two Indian neophytes, and a neophyte from San Carlos. The latter was taken to see if he could act as interpreter with the bay Indians. A number of pack-mules and eighty-six head of cattle were in charge of these Indians.

They took the same route traveled by Rivera and Fr. Palou in 1774, but on account of the women and children, the march was slow and with frequent stops.

The savages were friendly and manifested much surprise to see such a multitude of both sexes and all ages. The sight of the cattle created amazement as the Indians had never seen animals like these before. They often visited the camp of the white people, bringing shell-fish and seeds which they exchanged for beads and eatables. A welcome change from the ordinary rations

was afforded on the fourth day's journey, when the soldiers encountered a herd of elk and killed three. Antelope and deer were also seen in great numbers.

On June 27, the expedition arrived and pitched their tents on the lagoon which Don Anza, that very spring, had named "*Laguna de Nuestra Señora de los Dolores*," (Lagoon of Our Lady of Sorrow.) The next day an enramada was constructed, and Fr. Palóu, on June 28, offered up the first holy sacrifice of the Mass.

After waiting in vain for a month for dispatches from Capt. Rivera, Morága commenced the erection of the fort on the spot near the inlet to the bay, which Don Anza had designated. The establishment of the Presidio had been originally left in the hands of Juan de Anza, the famous captain of Tubac, who had then successfully completed his march from Sonora, Mexico, overland to Monterey. He was the first man to blaze the inland trail. Anza selected the site for the new Presidio where it now stands. Then came the first sailor who steered his ship through the Golden Gate. This was Juan de Ayala, Lieutenant of the Royal Navy of Spain, and his ship the "*San Carlos*"—of California's earliest history. Morága also allowed the Fathers to put up some permanent buildings on the Dolores, and left with them six of his soldiers, two colonists, and all the mission cattle. This, practically, was the beginning of Mission San Francisco de Asis. Although the formal opening was postponed until the feast of St. Francis, Oct. 4, 1776, when in the presence of the people of the Presidio, the Mission camp, and soldiers from the ship "*San Carlos*," Fr. Francisco Palóu finally blessed and raised the great cross. He sang the solemn High Mass, assisted by Fr. Benito Cambón, Fr. José Nosedal and Fr. Tomás de la Pena, who had come up from Monterey to select a site for Mission Santa Clara.

Thereupon formal possession was taken in the name of the King

of Spain. *Te Deum Laudamus* was sung, while the bells announced the joyful news, the soldiers fired their muskets, cannons boomed and the day was devoted to feasting and amusements.

Fr. Junípero Sérra was not enabled to attend the founding of Mission San Francisco, as he had gone to San Diego to console the missionaries there, following a revolt of the Indians, and help them to rebuild their Mission. Captain Rivera, for reasons of his own, and despite the oft repeated desire of the Viceroy, had directed that the founding of the Mission should be postponed until further notice. So although preparations continued for the solemn ceremony, the dedication of the new mission church awaited his word. As has been said, October 4, the feast day of the patron saint, was set for the formal opening, but the absence of Lieut. Morága delayed the ceremonies. Hoping that he would appear in time, Fr. Paloú, on the eve of the feast of St. Francis, Thursday, October 3, solemnly blessed the nicely decorated church building. When on the morrow Morága had not arrived, only a High Mass was celebrated by Fr. Paloú.

Lieut. Morága finally arrived on the seventh, and observing that everything was ready, and that no word had come from Captain Rivera, he allowed the solemn ceremonies and the formal opening of the Mission to proceed on the ninth of October, 1776.

Thus the Mission of San Francisco de Asis was at last founded in accordance with the will of Viceroy Bucareli, although in opposition to the orders of Captain Rivera. There was much trouble with the Indians in the early days of the Mission, and also much sickness. The small lake of Dolores, from which the Mission gained its popular name, was very near the first temporary building erected by Paloú for a church, but was later drained, filled up and built over.

The earthquake of 1906 caused a great sinkage of ground over the lake's former site.

On May 12, 1777, the frigate "Santiago" arrived in San Francisco from San Blas, and was the first ship to sail direct from Mexico to the inner harbor of San Francisco.

In 1782, on April 22, the cornerstone of a new church was laid. Three Padres were present, the mission guard, and many troops from the Presidio. In the cornerstone were enclosed an image of St. Francis and many medals and relics, also some coins. This is our Mission of today. In 1790 the Mission register showed a neophyte population of 450, baptisms 551, and deaths of 200. Three years later the English navigator, Vancouver, visited San Francisco Bay, and mentions several interesting facts. He said "the apartments of the Mission were larger, better constructed and cleaner than at the Presidio." At this time all the roofs of the mission buildings were of thatch, and the dwellings of the Indians were huts of willow poles, with interwoven twigs, and a thatch of tules and grass. These huts were round and about ten feet high.

One large room at the Mission was occupied by Indians working at looms weaving blankets from the native wool. They also wove coarse cloth for the use of the converted Indians. A pottery was established in 1796.

Tiles were made and put on the church roofs in 1795, and more houses were built for the neophytes, and all similarly roofed. Half a league of ditch was dug around the potrero (pasture land.)

In 1806 the Russian chamberlain, Rezánof, visited San Francisco and commended the zeal and self-sacrifice of the Padres. He also spoke highly of the ingenuity shown by the women in making baskets. In a statement of 1830, the Mission reported a decrease in neophyte population from 1,252 to 220, although many Indians were sent to the two northernmost missions.

The old Mission now faces a palm-grown plaza, but is crowded on either side by modern buildings. It is in a good state of preservation, and has shown a sharp contrast in durability of construction and material to the newer large brick church which was totally destroyed in the earthquake of 1906. Its grounds are narrowed down by the modern world to the small cemetery on the south side, which is a very interesting old place. Just at the side entrance of the church is a monument to the first Governor of California, Senor Luis Antonio Argüello.

A new church is now building, but annually, in Lent, two services are held in the old mission church. The simple, massive details of the fachada are distinctly impressive. There are four heavy columns supporting the upper portion, wherein are the niches for the bells, and the wide overhanging roof. The old ceiling in the church is of rough-hewn timber, painted in a diamond pattern of red, yellow, blue and white. The floor is still partly covered with old red tiles. The rafters are still fastened, like the bells, with buckskin thongs.

* * *

St. Francis founded the order which bears his name. Many miracles are recorded as having been worked by and through him. His festival is celebrated October 4. The 16th of April is the day of the profession of St. Francis, so on that day all members of the order renew their vows.

SAN JUAN CAPISTRANO.



SAN JUAN CAPISTRANO
The American Alhambra.

SAN JUAN CAPISTRANO.

Behold this craftsmanship of days long dead,
This mighty ruined temple where Romance
Has left naught but the glimmer of a glance,
The echo of a voice, alas far fled;
Night winds with sob and dewy-sandaled tread
Sigh through the weed-grown, heaven-roofed expanse
A requiem of pomp and circumstance,
A death-song never misinterpreted!

Here where the Present and the Future ceased
Long, long ago, the Past seems ne'er to tire
Of making this, in spite of Time's rude scars,
A hallowed haunt where Silence is the priest,
The incense Memory, the Winds the choir,
The altar lights the immemorial Stars.

By CLARENCE URMY

THE MISSION GRAIL

Four crumbling walls of rose-stained gray,
The ancient chapel stands today,
Roofed by the Autumn sky o'erhead,
Through which the ardent sunlight shines
On silent transept, empty shrines,
Where only little wild things praise;
And at the banished altar's base
A yellow flower, springing up
Lifted a gold Communion Cup.

By AGNES K. GRAY

ROUBLE had long existed between Fr. Sérra and Governor Fages, and at last Sérra wrote to Mexico protesting against the treatment received from the official. Fages was ultimately removed, and Rivera appointed in his place. More missionaries, money, and supplies were provided for Fr. Sérra, and he was authorized to proceed with the establishment of the additional missions planned. In August, 1775, Fr. Fermin Francisco de Lasuén and Gregorio Amúrrio, with several soldiers, were sent to begin work on Mission San Juan Capistrano. In October work was begun, and just when everything was progressing nicely news of the terrible conflict at San Diego arrived. The news caused serious alarm. Work ceased, the bells were buried and the priests returned.

In October of the following year Fr. Sérra, with Fr. Pablo Mugártegui, Fr. Amúrrio, and eleven soldiers, again proceeded toward the founding of the Mission. The cross erected by Fr. Lasuén was still standing, and the bells were soon disinterred. A hut of boughs was constructed, and Fr. Sérra celebrated the first holy Mass on the feast-day of All Saints, November 1, 1776, and thus formally established the Mission.

Supplies and cattle were secured from Mission San Gabriel, and a number of neophytes to help in erecting the buildings. The task of finishing these structures was left in the hands of the two friars, and Fr. Sérra prepared for his return to his beloved San Carlos. Once on the way back he was walking ahead with only one soldier and one convert Indian. Suddenly they were surrounded by armed and painted savages, who yelled and threatened to kill them. The neophyte replied in their language, telling them to "beware! as many soldiers followed, who would



The corridors—cool and rose perfumed.

kill them." The artifice succeeded, and the Indians dropped their weapons. The good Father now approached them, and making the sign of the cross upon their foreheads, as was his custom, distributed glass beads, and dismissed them as friends.

In 1787 the Mission was in a very prosperous condition. The natives had proven tractable and well disposed, the Fathers zealous and painstaking, and the land very fertile. In 1800 there were over a thousand neophytes, 8,500 horses and cattle and 17,000 sheep. In February, 1797, work was begun on the church, the remains of which are seen today. It is ninety feet wide, and one hundred and eighty feet long, and is the work of Fr. Gorgonio. It was built of quarried stone, with an arched roof and a lofty tower forming its fachada. Its stone facings are more elaborate than at any other mission. The master mason who did all this work was brought directly from Culiacan, and he labored steadily for nine years. The consecration of this beautiful new church took place on September 7, 1806. Presidente Tápis was assisted by many friars, and the scene was one of great brilliancy. Governor Arrillaga and his staff, many soldiers from both San Diego and Santa Barbara, and numerous neophytes from many missions, witnessed the rites. It was one of the most pretentious events of early California history. The following day Mass was said, and the bones of Fr. Vincente Fustér were transferred to their final resting place within the altar zone of the new church.

The church originally had seven domes, three only remaining. It is generally considered to have been the most harmonious and picturesque of all the missions, and well merits its designation of "the American Alhambra." It was greatly damaged by the earthquake of 1812, which occurred while a number of neophytes were at morning Mass. A great tower crashed down on one of the domes, and it, falling, completely buried the worshipers. Over

forty were buried in the next few days. The priest miraculously escaped. Fortunately it was constructed of more durable material than many other missions. The beauty of its ruined domes and beautiful arches compares most favorably with the architectural ruins of Europe. Natural causes of ruin have been greatly accelerated by vandalism. The large rectangle of the Mission was originally surrounded by corridors of many arches, only thirty-eight now remaining on three sides. None remain on the western side.

There still remain many interesting relics such as Indian-made musical instruments, and images. The campanile is a wall joining two buildings and pierced with four apertures for bells.

The Landmarks Club of Southern California has replaced the sycamore poles of the old church with Oregon pine and the original tiles. Asphaltum has also sealed the roof of the four hundred feet of cloister, so the Mission is now reasonably well preserved against the ravages of the elements.

* * *

San Juan Capistrano was born in the town of the same name, in 1385. He was a lawyer, judge, and finally entered the Franciscan order. Became noted for his austerity and zeal. His day is October 23.

SANTA CLARA DE ASIS.



SANTA CLARA DE ASIS

"Crops of both grain and fruits were exceedingly fine."

SANTA CLARA DE ASIS.



FOR reasons of his own, Captain Rivera had long delayed the founding of Missions San Francisco and Santa Clara. In the fall of 1776 he received a letter from Viceroy Bucareli which caused him to hasten northward. He was much relieved on reaching San Luis Obispo to hear that, contrary to his orders, Mission San Francisco had been formally dedicated. He visited the new Mission and expressed himself as well pleased. With Lieutenant Morága he started out on a survey, and proceeded as far as the San Joaquín River, when a messenger came summoning Rivera to San Luis Obispo to quell an Indian uprising. Morága was directed to proceed with the founding of Mission Santa Clara. On January 5, 1777, Morága, with nine soldiers, one colonist and their families, left the Presidio of San Francisco and passed the night at Mission San Francisco.

On the morrow the little troop marched down the bay, and on the seventh arrived at the Río Guadalupe. They camped on its banks and selected a location for the Mission about three leagues up the river from the bay shore. Here was a creek with plenty of water for irrigation, and they were still near enough to the bay to enjoy the good fishing. Near this arroyo they raised the standard of the cross. They quickly constructed a temporary chapel, and Fr. Tomás de la Peña, from San Francisco, celebrated the first holy Mass on January 12, 1777. A plot of

land nearly two hundred feet square was then cleared for the mission buildings.

Morága then sent a party of soldiers to Monterey to bring up Fr. José Murguía, with the mission goods, implements and cattle. The Father arrived on January 21st. Thus far, Fr. Junípero Sérra had not seen the two new missions in the north, so he agreeably surprised the friars at Santa Clara on September 28, and the next day, the feast of Saint Michael, sang the High Mass and preached. On October 1, he started out very early in the morning, and late in the evening, very much fatigued, he was joyfully welcomed at Mission San Francisco. On the feast of St. Francis, October 4, he gratified the mission people, as well as the soldiers and colonists, who had come over from the Presidio, by singing the High Mass, and preaching with his usual fervor.

He next visited the fort and was shown the harbor. He gazed at the vast expanse of water to the west, the channel before him, and the great bay to the right, and exclaimed: "Thanks be to God! Our Father St. Francis, with the cross of the mission procession, has reached the end of the California continent, for to pass on he must have boats." In 1779 the waters rose and washed out the Mission twice. The Fathers then selected a site further back from the arroyo. Here they remained until the earthquakes of 1812 and 1818 so damaged the buildings that the Fathers were compelled to move to the present site.

The second church was dedicated May 15, 1784, by Fr. Sérra, assisted by Fr. Paloú and Fr. Peña, and in the presence of Fages and Morága. Withal, the occasion was a sad one, as Fr. Murguía had been laid to rest within its walls just four days previously. He had been its architect and builder. It was the most beautiful church erected in California up to that date.

Crops of both grain and fruit were exceedingly fine at Santa Clara, causing the Mission to rank next to San Gabriel. In 1777

Governor Neve decided to establish a colony of Spanish settlers, who should devote themselves to agriculture and stock-raising. The surplus was to be sold to the soldiers, thus providing the necessities of life in case the transport ships should fail to appear.

Nine soldiers and five Sonora immigrant families were selected to form the pueblo. Each settler was given a yoke of oxen, two cows, a pair of horses, one mule, two lambs, two goats, and all the necessary farm implements, with the understanding that they should pay for the animals and goods, with the product of their fields. The locality chosen by Neve was on the eastern bank of the Rio Guadalupe, about a mile from Mission Santa Clara. Each settler was given possession of a lot, on which he was to erect his dwelling. These houses were built of upright palisades, and plastered with mud. He was next given a piece of land large enough to sow a fanega (one hundred pounds) of grain, besides a plot that would accommodate an arroba (twenty-five pounds) of beans and other vegetables. The land was irrigated by a ditch bringing the water from the Rio Guadalupe.

The settlement was named in honor of the patron saint of the whole California enterprise, Pueblo de San José de Guadalupe. Governor Neve asked the friars of Mission Santa Clara to take charge of the spiritual wants of the colonists. Such was the beginning of the first purely white settlement in Upper California. The mission Fathers protested strongly at the time that it was too near the Mission, and there was constant trouble owing to the encroachment of the white settlers upon the Indians' land. In July, 1801, the boundaries were all surveyed, clearly marked, and agreed upon. In 1795 the church was enlarged and roofed with tiles. At that time the natives were busily engaged in weaving, tanning and shoemaking. In 1800 Santa Clara was the banner Mission for population, having 1,247 souls. In 1833 Fr. Viader closed his missionary career of nearly forty years in California

by returning to Mexico. Fr. Francisco Diego succeeded him. After the secularization the downfall of the Mission was very rapid. The Indians were demoralized by the grog-shops of the pueblo of San José, the flocks and herds were apportioned illegally right and left, and the fields and gardens totally abandoned.

The last Franciscan was Fr. José Maria del Real, and after his death what remained of the mission buildings and land was transferred to the Society of Jesus. In 1851 a learned and cultivated Jesuit priest succeeded in establishing the Santa Clara College in the old mission buildings. In 1855 it was chartered with all the rights and privileges of a university.

The old vineyard is now a garden, but some of the old olive trees still remain. Two of the three original mission bells are still there. The altar rail of the restored church was made from the rafters of the old Mission. It is of redwood from the Santa Cruz Mountains, and of beautiful coloring and texture. In a room in the college building is a collection of articles saved from the old Mission. There are candlesticks, pictures, chairs, vestments, the key to the old Mission, and the best bound book in California—an old choral.

Although most material evidence of the Mission has faded away, the memory will be kept bright by the portrayal, every second year, of "The Mission Play of Santa Clara," written by Martin V. Merle and produced by the Senior Dramatic Club of the University.

* * *

Santa Clara was a native of the same town as St. Francis, by whose example and preaching she was converted. Born in 1193 of noble parents, she entered the convent of the Portiúncula at the age of nineteen years. Founded the second order of St. Francis. Her day is the 12th of August.

SAN BUENAVENTURA.



SAN BUENAVENTURA

"The Mission grew rapidly, and its flocks and herds increased."

SAN BUENAVENTURA.



TEN years or more Fr. Sérra had been heart-sick over the repeated postponements of the founding of Mission Buenaventura. Great was his delight when Governor Neve announced his intention of at once founding both that and Mission Santa Barbara. Although busy training his neophytes at San Carlos, Fr. Serra determined to go in person, and wrote Fr. Pedro Benito Cambón, a returned invalid missionary from the Philippine Islands who was recuperating at San Diego, to meet him at San Gabriel. On the way south Fr. Sérra passed through many Indian villages, and took great joy in telling the natives of the channel regions that he would return soon and build them a mission.

On March 18 Fr. Sérra arrived at Los Angeles, and the next evening at San Gabriel. Fr. Cambón had already arrived. After a consultation and brief rest, the two Fathers, with Governor Neve, the troops and colonists set out upon the march. The bounty and privileges promised the colonists and recruits were similar to those enjoyed by the settlers of the pueblo San José, near Santa Clara Mission, and these colonists must include a mason, a carpenter and a blacksmith, and all had to bind themselves for a service of ten years.

Lieutenant Ortega was to command the new Presidio, with one ensign, three sergeants, three corporals, seventy soldiers and their families; a number of muleteers in charge of the pack-mules and the necessary Indian servants completed the caravan. It was a

very imposing procession for those early days, and called forth much praise. Governor Neve, with ten soldiers from Monterey, their wives and families, also accompanied the procession.

Messages overtook Governor Neve at the first halting place, from De Croix, recalling him to San Gabriel. Before departing he ordered the Mission established on the site chosen in advance, and his return awaited.

The expedition reached the channel on March 29, and the next day, Easter Sunday, 31st of March, 1782, the cross was raised with the usual ceremonies. In an enramada Fr. Sérra celebrated the first High Mass, and preached a fervent sermon on the Resurrection of Christ. Fr. Cambón represented the choir. The chapel and dwellings were then constructed and surrounded with a stockade. For the sake of some trifles, the Indians of the place gladly helped in the work. Thus Mission San Buenaventura came into existence, twelve years after Don Gálvez packed the goods for it, in Lower California.

Fr. Cambón was installed as the Father, and fourteen soldiers left as guard. The Mission grew rapidly, and its flocks and herds increased. Vancouver tells us: "I found the Mission to be very superior in style to any of the new establishments yet seen. The gardens far exceeding anything I had before met with, both in quality, quantity and excellence of variety. Not one species sown or planted that had not flourished." A fire occurred which destroyed many buildings. The new church erected was of stone, and roofed with tiles. It was duly dedicated by Fr. Señan, assisted by five other friars and a priest, on September 9, 1809. In 1806, the venerable Vincente de Santa María, one of the early founders, died, and his remains were now placed near the altar of the new church.

That Buenaventura was prosperous is shown by the fact that in June, 1820, the government owed it a total of \$35,170, which

Bancroft says: "There was not the slightest chance of ever receiving."

On August 24, 1823, the Presidente and Vice-Perfect Señan, who had served as Padre at this Mission for twenty-five years, died and was buried by the side of Fr. Santa María. After his death the Mission began rapidly to decline. In 1843 the temporalities of the Mission were restored to the Fathers, and it was one of the two missions able to provide a moderate subsistence after the secularization.

The Mission is now the parish church of San Buenaventura, and has been renovated out of much of its historic appearance and value. All the outbuildings have been destroyed or removed, and the fine old pulpit, which was one of its richest treasures, has finally disappeared.

* * *

San Buenaventura was originally Giovanni de Fidanza, born in 1221.

St. Francis de Assisí, meeting him one day, was charmed with his attractive power of personality, and foreseeing his future greatness, exclaimed: "*O buona ventura!*", which in Spanish is Buenaventura; in English, "good fortune." The name clung to him ever after.

FR. SERRA AND CURRENT EVENTS.



SANTA BARBARA

"The one grey fortress that never surrendered."

FR. SERRA AND CURRENT EVENTS.

OVERNOR Neve now informed Fr. Sérra that they would proceed to establish the Presidio of Santa Barbara, and the trustful Father anxiously expected to see orders issued for the founding of the Mission. Finally Neve told Fr. Sérra that the Mission would not be commenced until the Presidio was finished. The Father then returned to Monterey, giving the Sacrament and Confirmation to Missions San Luis Obispo and San Antonio on the way.

Many controversies now arose between Governor Neve, De Croix and Viceroy Mayorga on the one side, and Fr. Guardian Pangua, of the College of San Fernando, on the other. The latter battled bravely, and with firmness and prudence, for the rights of the Indians and the missionaries.

The established precedent had been that \$1,000, for the building of each mission, was taken from the Pious Funds of California, which belonged to the missions, but was administered by the government, and \$200 for each missionary, yearly. Viceroy Mayorga now threatened to withhold the supplies, tools and implements, so absolutely necessary to the founding of a mission. Notwithstanding Neve's and De Croix' antagonistic demeanor, nine missions were already built and thriving, and twelve more were subsequently built, which became great schools for agriculture, horticulture, mechanical arts and stockraising, as well as spiritual centers.

At this time seventeen Franciscan friars were laboring in the Missions under Fr. Sérra's supervision. Some of these friars had replaced others who, through illness or discouragement after ten years of service, had returned to the mother-house in Mexico. No friar who was disabled, or had served ten years, could be detained against his will. Two had died at their post, one, a martyr.

The friars came willingly to California as messengers of Christ, and were well prepared to impart their message to the savages. To do so, however, they must accept many disagreeable tasks, such as the conducting of great farms, the raising of live stock, and the teaching of nearly all the mechanical arts. Many plodded along under burdens so heavy they endured a slow martyrdom in order to save souls for Christ. By 1783 nine Missions had been established, six thousand Indians had been baptized, and live stock, all told, numbered 16,100 head; twenty Franciscan friars administered to the temporal and spiritual welfare of the neophytes.

On June 2, 1783, the frigate "La Favorita," arrived in the harbor of San Francisco, with Fr. Diego Nóbóa and Fr. Juan Riobóo, the two supernumeraries petitioned for by Fr. Sérra, of the College of San Fernando. When these two friars reached Fr. Sérra at San Carlos he was suffering from grave asthmatic trouble, as well as a running sore on his breast of a malady contracted in Mexico. The venerable Father received the two religious with thanks to God, though he had expected more to arrive. Fr. Nóbóa he stationed at San Carlos.

For the purpose of confirming the neophytes, Fr. Serra was continually traveling up and down the length of California. These journeys were always on foot, and the bare ground was his bed at night. His food was eaten sparingly, and was always of the commonest and poorest. Now, greatly relieved from local

duties, Fr. Sérra determined to visit once more all the Missions, and administer Confirmation in all the churches for the last time.

First he wrote an affectionate letter to Fr. Francisco Paloú, instructing him with regard to the duties of Presidente, which he would, ere long, have to assume. The Fr. Presidente then took ship for San Diego, from which he visited each Mission on the long trip of one hundred and seventy leagues, north to San Carlos, where he arrived in January, 1784, much better in health than when he left. Though seventy years of age now, the servant of God would allow himself no rest, and set out for the two northern establishments on April 30, 1784.

Fr. Sérra hastened through Santa Clara, as he intended to dedicate the new (second) church on his way back, and arrived at Mission San Francisco on May 4, where he was warmly welcomed by Fr. Paloú. He administered the Sacrament to all whom he had confirmed.

About the sixth day of May, Fr. José Murguía, the principal missionary and builder of the new church of Santa Clara, fell grievously ill, and Fr. Paloú, of San Francisco, hastened to his bedside. As we have already learned, Fr. Murguía passed to his reward on May 11, 1784, before he could witness the dedication of the church he had reared.

Fr. Sérra arrived at Mission Santa Clara on May 15, and in the afternoon of the same day he blessed the new church, and on the following day he sang the High Mass, and preached to the multitude with his customary fervor.

Fr. Paloú was now prevented from returning to his Mission, by the feebleness of Fr. Sérra, who confessed his strength failing him, and wished to make the last retreat at Santa Clara. The reverent Father then repeated his confession amid many tears. He now returned to San Carlos and devoted himself to his apos-

tolic work. To the Fathers in the more distant missions he bade farewell, and asked for their prayers.

He begged Fr. Paloú to come and assist him to die, and received the Holy Viaticum and Extreme Unction at his hands. Having finished his devotions, he stepped to the door and looked lovingly on the sea and sky and verdant fields, as if bidding them farewell. He then retired to his cell, and in the afternoon of Saturday August 28, 1784, passed to his everlasting reward, aged seventy years, nine months and four days. He had administered the Sacrament to 5,800 souls.

On the next day, Sunday, the remains were deposited in the grave prepared for them in the sanctuary, on the Gospel side of the altar, close to those of Fr. Juan Crespí. Years later these bodies were moved to the present church.

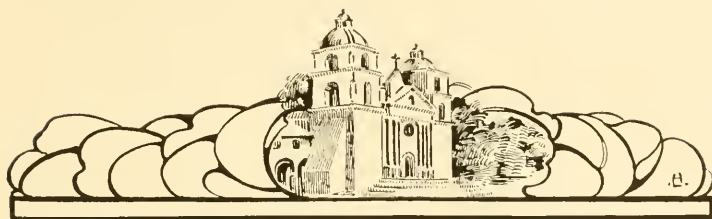
At the death of Fr. Sérra, the office of Presidente of the Missions passed to Fr. Paloú, as he had been so designated by the College of San Fernando long before. This was but a temporary arrangement, however, as Fr. Paloú had permission to retire to Mexico, and did so late in 1785. Three years after Fr. Sérra's death there appeared in Mexico a small quarto volume, written by Fr. Paloú, entitled "Life and Work of Venerable Father Junípero Serra," which has become the standard history of California, down to the year 1784. Fr. Zephyrin Engelhardt, of the Santa Barbara Mission states in his "Franciscans in California," (1897) page 300, that Paloú "completed it in February, 1785, and carried it to Mexico later in the same year."

This marks it as the first book ever written in California.

In September, 1785, Fr. Fermin Lasuén, of San Diego, received notification from Fr. Guardian Juan Sancho, dated February 6, 1785, of his appointment to the presidency of the California missions.

Referring back to Fr. Sérra, McGroarty says: "It is, perhaps,

quite safe to say that there is not in all the history of civilization, one other single man whose individual labors for God and humanity bore such a bountiful harvest. The name of Junípero Sérra is today the best loved name in California, without distinction of class or creed. His memory is revered by all the people."



SANTA BARBARA.

IN A MISSION GARDEN

(Santa Barbara.)

Stand here, and watch the wondrous birth of Dreams
From out the Gate of Silence. Time and Tide,
With fingers on their lips, forever bide
In large-eyed wonderment, where Thoughts and Themes
Of days long flown pass down the slumbrous streams
To ports of Poet-land and Song-land. Side
By side the many-colored Visions glide,
And leave a wake where Fancy glows and gleams.

And then the bells! One stands with low-bowed head
While list'ning to their silver tongues recite
The sweet tale of the Angelus—there slips
A white dove low across the tiling red—
And as we breathe a whispered, fond "Good night,"
A "Pax vobiscum" parts the Padre's lips.

By CLARENCE URMY.



IN APRIL 1, 1786, Fr. Guardian Sancho informed Fr. Lasuén that, by order of Viceroy Matías de Gálvez, he had sent six religious who had volunteered, in order to make possible the founding of Mission Santa Barbara. Instructions for \$1,000 for the erection of the Mission, had been issued, and all the missions had been asked to aid by donating live stock and seeds. Fr. Lasuén, accompanied by Fr. Oramas and Fr. Paterna of San Luis

Obispo, came down from San Carlos, and on December 4, 1786, the feast of Santa Barbara, Virgin and Martyr, he raised and blessed the great cross which marked the site of the future Mission. Governor Fages had been invited to attend the ceremonies, but did not arrive until the fourteenth.

On December 16, Fr. Presidente Lasuén, in a brushwood hut, sang the High Mass and preached in the presence of Don Fages. The Mission was thus formally founded, although December 4, has always been regarded as the genuine day of founding. Fr. Antonio, of San Luis Obispo, and Fr. Cristobal Oramas, a newcomer, were appointed the first missionaries.

Early the next year a chapel, a dwelling, a servants' house, a granary, a carpenter shop, and a house for girls and unmarried women, were constructed. These latter women were placed in the care of some elderly Indian woman, to safeguard them from immoral influences. The boys and young men used the carpenter-shop until a house for them was built.

All these structures were of adobe, with walls three feet thick. The roof was formed by heavy rafters crossed with poles, and tied with rawhide strips. Over these was spread a layer of soft clay, and thatched with straw.

At the end of 1807 an Indian village had arisen south of the Mission, consisting of over two hundred and fifty separate adobe dwellings, housing as many Indian families. The first chapel was dedicated May 21, 1787. It was enlarged within a year, but by 1792 had again proved too small. Converts were coming in rapidly, so the old structure was taken down and a fine edifice took its place in 1793. Its size was twenty-five by one hundred and twenty-five feet. The earthquake of 1812 badly damaged this adobe building, and on its site arose the splendid structure, with its fine corridor, which we see today and which is the wonder and admiration of the traveler. The walls are six feet thick and

are further strengthened by solid stone buttresses, nine feet square. The towers to a height of thirty feet are a solid mass of stone and cement, twenty feet square. A narrow passage leads through one of these to the tower, where the old bells still call the faithful to service.

The Santa Barbara Mission church is the most solid structure of its kind in California. It is one hundred and sixty-five feet long, forty wide and thirty high, and roofed with tiles made by the mission Indians. The Mission reached its highest population, of 1,792, in 1803.

Five of the early missionaries and three of later date are buried under the sanctuary in front of the high altar. These include Fr. Paterna, Fr. Estévan Tápis, Fr. Duran and Fr. Diego. In the stress of turbulent days, this Mission was the one grey fortress that never surrendered. Within its quiet walls the Franciscans held their ground. At times their number dwindled to a mere handful—often no more than two of the brethren were left to keep alive the altar lights—but they never wholly departed.

The influence that preserved Santa Barbara from the neglect and decay of the other missions, was the petition presented to Rome in 1853, causing it to be erected into a Hospice, as the beginning of an Apostolic College for the education of Franciscan novitiates, which it still maintains.

The small but beautiful cemetery is walled in and entered from the church. Here under the long parallel lines of flagstones lie the bodies of four thousand Indians, as well as a number of whites. A large vault contains the bodies of the members of the Franciscan community.

The mission buildings surround the beautiful gardens, with their variety of tropical plants and palms, and the fountain with its myriad of goldfish. This garden is denied to woman, only a reigning queen or the wife of a President of the United States is

allowed to enter. The Princess Louise was allowed to enter when her husband was Governor General of Canada.

This old Mission, of late years, has been kept up entirely by funds given the Franciscan missionaries, who are still its custodians. The Mission contains an excellent library of very valuable books, gathered from the other missions at the time of their secularization. The fountain in front of the church is the most beautiful piece of iron work to be found among all the missions. Just below the fountain, and now enclosed by a garden fence, is a large reservoir with sloping sides nine or ten feet wide, where the Indian women of the old mission days did their laundry. At the lower end of this reservoir is another carved figure. This cistern is built of solid stone and well cemented.

At Santa Barbara the bell is tolled at 3:00 p. m. each day, that the people may raise their hearts to God for a few minutes. The Mission stands three miles from the beach on high ground, back of the city and looking to the sea. It is an everlasting benediction to the whole vicinity.

* * *

Santa Barbara was a martyr to the christian faith. Tortured and beheaded by her father, an idolater, in year 240. Her day is December 4.

LA PURISIMA CONCEPCION.



Ruins of Mission La Purisima Concepcion, California, 1787.

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LA PURISIMA CONCEPCION

"A view of the valley stretched down to the ocean."

LA PURISIMA CONCEPCION.



THE third channel Mission, La Purísima Concepción, was founded near the south bank of the Santa Inés River, by Fr. Lasuén on December 8, 1787. The rainy season prevented the building of any structures until the following March, when those necessary were constructed, and by the following August there were seventy-nine neophytes registered. Fr. Vincente Fustér of San Juan Capistrano, and Fr. José Arroíta, a newcomer, were stationed there as the first missionaries. During the first decade nearly a thousand baptisms were recorded, and the Mission flourished in all departments.

The first church erected fell rapidly into decay, its usefulness lasting only ten years or so. The second was constructed of adobe, and roofed with tiles, and although well built and of good material it was completely destroyed by the disastrous earthquake of 1812. All the Indian houses were ruined at this time also. Fr. Payéras tells us that "the earth opened in many places emitting water and black sand." This calamity was quickly followed by heavy rains, which caused great hardships to the homeless natives. Rude huts were erected for immediate use, and a new site for a church was selected, across the river and about five miles distant. Water for irrigation and domestic purposes was brought in cement pipes from Salspérde Creek, three miles away. These pipes were made and laid by the Indians under the supervision of the friars.

Poor La Purísima seemed claimed by adversity! It suffered badly from a drought in the winter of 1816, and the sheep perished by hundreds. The next year fire destroyed the Indian houses. Fr. Payéras writes that the Indians of this locality were both diligent and docile, and in the first years of the Mission there were over fifty rancherías in the district.

With the assistance of interpreters, the Father prepared a catechism and manual of confession in the native language, which was very useful in imparting religious instruction, and uprooting idoltry. In less than twenty years the entire population for many leagues had been baptized.

Fr. Payéras died in 1823, and the Mission lost its tried and truest friend. For twenty years he had guided and controlled its interest in peace and in storm. He was wise and earnest, and greatly beloved. Had he lived but one more year, the terrible Indian revolt of 1824 would undoubtedly have been warded off, or, in any event, the difficulties quickly adjusted. This uprising proved very disastrous for the Mission, but during all these forces of destruction,—earthquake, fire, flood and battle,—the results of Indian labor are notable. In 1819 they produced 100,000 pounds of tallow; 8000 bushels of grains were raised in 1821, and between 1822-27, the Mission furnished the Presidio of Santa Barbara with supplies valued at over \$12,900.

The architecture of La Purísima is different from most of the other missions. It was built on a slope, not far from the river. The structure was about three hundred feet long, by fifty feet wide. The church was at the southwest end, and occupied about eighty feet of this building. The corridors were only in front of this structure, and about ten feet wide. The windows of the church are low and arched. There is nothing left now of the wings that used to connect.

A beautiful view of the valley stretching down to the ocean

can be obtained from the end of this broken corridor, or from the near-by hills to the rear of the Mission. The sunset glory must have been very dear to the Fathers!

It is now solitary and deserted, rapidly crumbling to pieces, and sadly defaced and desecrated, by the heartless and thoughtless of the human sex. Only a few old pear trees remain, stretching out gaunt and shriveled boughs bearing a few pinched little blossoms.

* * *

One of the Holy Days of the Roman Catholic religion is December 8, dedicated to the holy mystery of the Immaculate Conception, and this Mission bears that name.

SANTA CRUZ.



SANTA CRUZ

"The Mission reached its greatest glory in 1830."

SANTA CRUZ.



SOME five years after the establishment of Mission San Carlos Borromeo, near Monterey, Fr. Paloú on his way from Mission San Francisco to Monterey, crossed over the Coast Range and perceived the beauty of the present Santa Cruz valley, and described it as a splendid place for a town and mission. He noted the good land, water, timber, wood and pasture, and the advantage of the beautiful bay close at hand. Mention was also made of the sycamore, cottonwood and willow trees within the near vicinity, and closer to the hills many redwood. The good judgment of Fr. Paloú has long since been thoroughly confirmed. Twenty-two years after the first visit of the Spaniards to this locality the benighted Indians around Aptos and Santa Cruz were given a mission.

On August 2, 1790, the joyful news reached Monterey that the ship had arrived with the necessary implements for the founding of Mission Santa Cruz, but the church goods were missing. The Viceroy was notified, and on January 20, 1791, directed Fr. Lasúen not to delay the founding, as these goods had been ordered, and, in the meantime, to procure the necessary articles from the other missions. Fr. Lasúen directed a circular letter to the various missions showing this need, and many responded. On August 28, 1791, the Mission was accordingly founded, Fr. Lasúen raising and blessing the cross, and cele-

brating holy Mass on the spot where the church was to be erected. On September 25, Fr. Alonzo Salazar, and Fr. Bal-domero López arrived and pitched their tent on the hill where the Catholic church now stands. They began in a very primitive way; something to serve for a church was first provided. They brought with them contributions from the nearest missions to help them start their new housekeeping. Santa Clara gave thirty cows, five yoke of oxen, fourteen bulls and nine horses. "Two pair of the oxen," the record runs, "were very bad." The San Carlos Mission gave seven mules. From San Francisco came five yoke of oxen, but then it is quaintly stated that, "of those five yoke of oxen, we had to kill a pair, so bad were they; and of the seven mules received from Carmel, one was so gentle that he died three days after." San Francisco also sent sixty sheep, ten rams and two bushels of barley. That fall they ran short of provisions, and applying to the soldiers were given beans, corn and chocolate to the value of \$42.00, "which value," the Father observes, "was faithfully returned."

The Fathers gathered the Indians together and taught them the first rude approaches to civilized life: the men, the use of tools, and the women, to weave. A year and a half later we find them with a great work upon their hands. It was the building of the church. From the first the Indians had shown their willingness to assist the Fathers, and many had witnessed the founding.

Adobes were made, immense trees were felled and hewn, and with almost superhuman efforts, were dragged to the spot. It took a little over a year to build the church, which was one hundred and twelve feet long, twenty-nine feet wide, and twenty-five feet high.

The dedication took place on March 10, 1794, and was the occasion of a great demonstration. Fr. Tomaz Peña came over

from Santa Clara, and Hermenegildo Sal, commanding officer of the Presidio of San Francisco, came down, together with four or five priests. Other buildings were erected as needed, and in 1796, a flour mill was built and running. In 1810 a large house with two wings was built for widows and girls. On October 12, 1812, the neophytes found Fr. Andres Quintana dead in bed. He had been in poor health for some time, so it was at first thought he had died a natural death. An investigation proved, however, that he had been called to attend a dying native, set upon, and brutally murdered. The body was mutilated and then returned to his bed, and the door locked. The culprits were captured, and five out of the nine were sentenced to work in chains for many years. Three others died in prison, and but one survived the punishment.

It is interesting to know some of the small details of daily life. They rose at sunrise and proceeded to the church for morning prayer; breakfast of *atóle* (corn-meal gruel) followed, and then the day's work began. Toward noon they returned to the Mission, and passed the time until two o'clock in the afternoon, at dinner of *pozóle* (a gruel with added meat, beans, peas or lentils), and repose. After that hour they resumed work until sunset. All took themselves to the church for evening devotions and then to supper. This meal was usually of some combination of meats and vegetables, wheaten cakes, and fruits. After supper came amusements of some kind, until the hour for retiring. Every good thing came in its own good time, and there was admirable system.

The clothing for males consisted of a linen shirt and trousers, and a blanket. The women had each two undergarments a year, a gown, and a blanket.

The agricultural success of the Mission is shown in the following statements. From forty-five bushels of wheat sown, they

reap five hundred bushels. From seven bushels of barley, they harvest two hundred bushels, and from six bushels of horse-beans, they garner two hundred bushels.

There were 2,900 head of cattle at New Year's Point in 1814, although there was considerable complaint of wild beasts playing havoc among the sheep and cattle.

The Mission reached its greatest glory in 1830. Walter Colton says, "In that year the Mission had 42,800 head of cattle, 3,200 horses and mares, 72,500 sheep, 200 mules and large herds of swine." Then, the church was spacious, and was garnished with \$25,000 worth of silver plate. There were nine bells in the church tower, and they cost \$3,900. What a clanging they must have made on the air when they were all ringing together!

The Mission sheltered, clothed, fed and taught thousands of Indians. It is said to have had many valuable vestments, but these like the other treasures are now scattered and lost. Some very curious old manuscripts and music scores written in very large characters, with the Latin words of the chants divided plainly into syllables for use in the music room and for public performance, were still preserved as late as 1879. On the easterly side of the hill, below the mission site, are still discernible ruins of the old wine vaults. In its day of glory fruit trees and grape vines clambered over the hills.

The mission period of Santa Cruz has long since passed away. The race for whose benefit it existed has died out. The Mission was secularized in 1834, by order of General Figueroa. Not a trace now remains of the buildings, and a large Catholic church occupies the site. A commemorative arch has been built at the entrance, and dedicated to the memory of the Mission.

There is a very interesting incident connected with the name of Santa Cruz that I will mention:

The ship "San Antonio," Captain Juan Pérez, sailing on the

first expedition to Upper California, stopped near one of the islands in Santa Barbara channel for fresh water. Two friars went ashore with the sailors, and were received in most friendly manner by the wandering savages. On returning to the ship in the evening, the Fathers found they had lost a staff surmounted by a cross. They grieved, but gave it up for lost. So they were exceedingly pleased when it was returned by natives the next morning. In memory of the little incident the isle was called Santa Cruz.

* * *

The festival days of the Holy Cross are May 3 and September 14.

LA SOLEDAD.



LA SOLEDAD

"Being inland, it was oftentimes named as a place of refuge."

LA SOLEDAD.

THE WOOING OF THE ROSE

The years with their remorseless hands,
Have ground to dust the white-walled missions.
And, in the place of fruitful lands,
Have left us but the drifting sands,
The broken shrines, the old traditions.

By LUCIUS HARWOOD FOOTE



THE Mission Nuestra Señora de la Soledad (Our Lady of Solitude) was founded by Fr. Lasúen on October 9, 1791, at a point midway between Mission San Antonio and Mission Santa Clara. The name of Soledad was first given to the district years before by Fr. Crespí on account of its solitude and quietness. To Lasúen the wide vacant fields foretold good pasturage, and irrigation possibilities promised fine crops. Lieutenant Arguello and the guard, Fr. Lasúen, Fr. Diego Garcia, Fr. Mariano Rubí and a few Indians were present at the blessing and raising of the cross.

There were few Indians in the near vicinity but by persistent labors the Fathers increased their possessions and neophytes. At the close of the ninth year there were over five hundred Indians living at the Mission, and they had over a thousand head of cattle and a good supply of horses. In 1805 the neophytes had increased to over seven hundred. A new church was begun in 1808.

In July, 1814, Governor Arrillaga while on a tour of inspection was taken very ill, and was hurried to La Soledad to enjoy the care of his good friend Fr. Ibáñez. He died and was buried within the church. He had served for fourteen long years, and is the only Spanish governor whose dust lies in California.

For forty years the Fathers and natives lived a quiet and peaceful life in their inland valley. They were blessed with prosperity. In 1821 they had over 16,000 head of stock. An aqueduct for many miles brought water for irrigation. Changes in political administrations brought changes for the worse to the Mission, and the Indians rapidly decreased.

One of the tragedies of the Mission's decline was the death of Fr. Sarriá, which took place in 1836. He had occupied many positions of trust and was for several years the Presidente, and was greatly revered and loved by the natives.

The last years of his life were spent at La Soledad and when devastation came he remained with the few faithful Indians, who—poverty stricken—still lived on at the Mission. One Sunday morning while saying Mass the enfeebled and aged father fell before the altar and expired. It was known that he had lived for a long time a hermit's life and it was commonly believed that he had died from lack of proper nourishment.

Being inland Soledad was named as a place of refuge many times in the early days when revolutionists or Indian uprisings threatened. In the years of pitiful struggle for its temporalities the Mission was allowed to go completely to ruin. These ruins are about four miles from the town of the same name on the Southern Pacific railroad.

* * *

Named for the Holy Virgin in her solitude. Her day is commemorated in some places on Good Friday and in others on Holy Saturday of the same week.

SAN JOSE DE GUADALUPE.



SAN JOSE DE GUADALUPE

"From the East it was the first Mission reached by the trapper."

SAN JOSE DE GUADALUPE.

THE EAGLE DANCE

The young braves beat with muffled bone,
The old squaws drone in monotone,
The circling dancer giddy swirls.
Now high, now low, he swings and whirls,
Then slow his wingèd arms extend,—
They dip, with bird-like swoop they bend;
His body crouches for the flight,
Head forward thrust, eyes steely bright.

A naked body, sinewy, brown,
An eagle's feather tops his crown;
Upon his lean bare arms are bound
An eagle's wings. There's not a sound
Escapes the straight unconquered mouth
Of this sad Redman of the south.

The visions of an eagle rise
And hide the curious white men's eyes.
Young, bold as in the days of yore
He sees the might eagle soar.
With swoop, and dip, new energy
He dances, dreaming he is free.

By LUCIA ETTA LORING

HE founding of Mission Santa Cruz and Mission Soledad was the first step in a great undertaking now planned by Fr. Presidente Lasúen. Up to this time each mission had been quite alone in its work save when the Governor or Presidente paid an occasional visit. Now it was decided to have the regions between the missions explored for new sites. Governor Borica gave orders for this search and it was the intention to fill up these gaps and make the distance between more equal.

Money from the Pious Fund and missionaries were furnished, and on June 9, 1797, Fr. Lasúen and Sergeant Pedro Amador with a party of soldiers started out from Santa Clara for the spot then known as San Francisco Solano where Fr. Dantí on November, 1795, had planted a cross.

Here, on Trinity Sunday, June 11, 1797, Fr. Lasúen raised and blessed the cross. In a shelter of boughs he celebrated High Mass and thus dedicated the Mission in honor of the foster-father of Christ, San José. Five days later the guards and laborers were sent to begin work. The first missionaries appointed were Fr. Isidoro Barcenilla and Fr. Agustín Merino. By the end of the year there were thirty-three converts and in 1800, over two hundred and eighty. A wooden structure with a grass roof was the first church.

The Indians around San José were insolent and troublesome, and in January, 1805, when Fr. Cueva was called upon to visit some sick neophytes, attacked the party killing the guard Higuera, wounding one soldier and three neophytes besides killing the horses. Fr. Cueva was struck in the face. Though badly demoralized they managed to get back to the Mission. Soldiers from San Francisco were sent after the hostiles and succeeded in capturing thirty, while eleven were killed.

Von Langsdorff speaks highly of the Mission, its soil, produce, situation and vineyards. He says: "This Mission will in a few years be the richest and best in New California."

In 1809 the new church was completed and on April 23, Fr. Presidente Tápis came and blessed it. The following day he preached and Fr. Arroyo de la Cuesta said Mass before a large congregation. In 1820 Mission San José reported a population of 1,754 souls with 19,718 head of stock. For twenty-seven years Padre Duran, who from 1825 to 1827 was also Presidente, served Mission San José. In 1824 it reached its highest point, having 1,806 neophytes and being prosperous in every line; it stood fourth on the list both as to crops and herds.

Coming from the East it was the first Mission reached by the trapper and had an exciting history. Up to the time of the secularization it remained a very prosperous Mission, in fact its decline did not start until after 1840.

Many people have mistakenly associated Mission San José with the pueblo of early days, now the modern city of San José. But the Mission is a small settlement twenty miles northeast of the city of San Jose and located in the foothills overlooking San Francisco Bay and in sight of Mission Dolores.



AN OLD OLIVE PRESS

The earthquake of 1868 totally destroyed the mission church and a modern parish church was built upon the site. Nothing of the original buildings now remains but a portion of the monastery. The corridors were without arches and quite plain and unpretentious. Two of the old bells are now hung in the new parish church and the old baptismal font is still in use.

A modern orphanage conducted by the Dominican Sisters is established on the old mission site and the garden is kept in as excellent a condition by the Sisters as in the old days it was by the Fathers.

The old olive trees still bear plentifully and each February there is a rich juicy crop gathered to be pressed for their oil or put up for family use.

SAN JUAN BAUTISTA.



SAN JUAN BAUTISTA

"The church and its gardens are well cared for and beautiful."

SAN JUAN BAUTISTA.



THE second connecting link was to be Mission San Juan Bautista. The Franciscan Fathers called the region San Benito, hence the name of the river and later of the county. The great number of Indians decided the site, and the location was most admirable, giving the Fathers a beautiful view of hills and valleys, a watch over their herds and an outlook in case of attack. The soil was rich and a clear creek flowed at the foot of the mesa. Here, on the day of the patron saint—John the Baptist—June 24, 1797, the Mission was dedicated.

Fr. Lasúen assisted by Fr. Magín Catalá and Fr. José Manuel de Martiaréna blessed the water, the surrounding country and a large cross, sang the Litanies and concluded with the Te Deum. Work upon the church and various buildings was begun immediately. The first missionaries were Fr. Pedro Adriano Martínez and Fr. José Martiaréna. In two years there were three hundred and thirty-four Indians converted and at the end of eight years there were over twelve hundred neophytes. Hostile Indians caused much trouble at this Mission, burning buildings and seriously threatening the community. Morága was sent against them, capturing many hostile chiefs.

The earthquakes of 1798 cracked all the adobe walls of the buildings and caused everyone to sleep out of doors for safety. In June, 1803, the cornerstone of a new church was laid. Don

José de la Guérrea was the sponsor and Fr. Vider conducted the ceremonies aided by the resident priests. The church and adjacent buildings formed three sides of a court two hundred feet square which was used as a recreation ground by the Padres and also as protection against hostile Indians. The fourth side was inclosed by a wall.

As there was no building stone in the vicinity San Juan Bautista was built entirely of adobe (sun-dried brick) and roofed with tiles. Walls higher than twenty feet were supported by buttresses of brick. The walls were coated with lime mortar and the presence of cinnabar in the mortar gives all the missions that peculiar yellow tint so noticeable at sunset. It was completed June 25, 1812. In 1818 a new altar was completed and decorated.

In 1815 Fr. Estéban Tápis was the missionary and he afterwards became the Presidente. His body now reposes near the altar of the church and an inscription briefly records his life and work. He died November 3, 1825.

The church faces south by east and is two hundred feet long by seventy feet wide and is forty-five feet high. The walls are supported by four buttresses. The west side has been covered with a wall of redwood to prevent its falling out.

The Mission had originally a chime of nine bells ranging in size, but only one now remains. They were cast in Mexico and were remarkably rich and mellow in tone.

Until recent years there were no pews in the church, the worshippers alternately kneeling or standing as the service required. There was a gallery for the choir above the entry. The walls are hung with many sacred old paintings, several of which were brought over from Spain. Fr. José Antonio Anzar was the last Franciscan Father and he served thirty years. From the main entrance one may pass into the garden where stands the mission cross erected by Father Rubio. Another very interesting object

is the ancient sun-dial which is two and one-half feet high, and is carved from a single piece of sandstone.

Fr. Rubio has said this dial was intended for San Felipe and therefore its record of time is one second too slow for San Juan Bautista.

A notable plant in the garden is a very old *Winchevia* which is a mass of purple flowers in the early spring. On the northerly side of the church lies the old cemetery covering about half an acre. The records show the burials to be about 3,920.

The monastery is of adobe and the corridor floor is brick-tiled. The arches are of flat burned brick and stand twelve feet from the monastery wall. The Padres were brick-makers in the modern sense of the word, for not only did they make adobe or sun-dried bricks, but the roof and floor tiles and the bricks used in their buildings are all properly burnt. The fachada is simple, plain and unpretentious.

The interior of the church is different from most missions as the only windows are four square apertures on each side almost at the top of the walls. The modern bell tower is sadly out of harmony with the Mission.

It seems that the Indians of the early days were first won to the church by the strains of music. In a collection of curios still remains an old barrel-organ made in London. The Father used to play this little hand organ and the Indians were first overcome with fear which was gradually dispelled and they finally listened with delight. Fr. Tápis composed much music for the Mission. There still remain three large volumes done on parchment in large characters, the note for the different voices done in different colors.

The church was restored in 1884, although still further work on the buildings is planned. At San Juan there lingers more of the atmosphere of the olden time than is to be found at any other

spot in California. The church and its gardens are still well cared for and beautiful. The roses and vines still nestle under the ancient palms. The church fronts on a little green locust-walled plaza, the sleepest, sunniest, dreamiest place in the world. In 1825 there were spoken at this Mission thirteen different Indian dialects.

* * *

The Mission is in honor of St. John the Baptist. His day is June 24.

SAN MIGUEL ARCANGEL.



SAN MIGUEL ARCANGEL

"Its interior decoration is the finest of all the missions."

SAN MIGUEL ARCANGEL.



MISSION San Miguel was the third established by Fr. Lasúen in the year 1797. It was founded on July 25, near Los Pozas (water pools) which Fr. Buena-ventura Sitjár who led the surveying party deemed the best location. The Indians were numerous and spoke the idiom of San Antonio. They showed pleasure at seeing the missionaries. Fifteen children were presented for baptism on the day of the founding, and the venerable Father deemed it a portent of great good.

Fr. Antonio de la Concepcion Horra was one of the first missionaries and caused Fr. Lasúen much trouble by erroneous reports on the missions. He was very shortly deported as insane. Fr. Juan Francisco Martin then labored with Fr. Sitjár.

In 1806 a disastrous fire occurred destroying all the manufacturing part of the Mission as well as a large quantity of hides, wool, cloth and six thousand bushels of wheat. The church was also badly damaged.

The Mission registered its largest population in 1814, having 1,096 neophytes. Several rancherias and two large vineyards then belonged to the Mission. In 1818 a new church built directly in front of the old one was ready for the tiles. The mission church is in an excellent state of preservation today. In 1901 its outer walls were given a new coat of plaster and cement. Its tiled roof is in good condition and its interior decoration, considered

from the point of age and preservation, is the finest of all the missions. Nothing has been done to disturb its quaint beauty and it remains in practically the same condition as it was left by the Padres themselves.

These decorations were done by a Spaniard named Murros in 1820 and 1821. He copied the designs out of books and only the Indians assisted him although the Fathers were always consulted. The colors were of vegetable origin mostly, and sized with glue manufactured at the Mission from the bones of animals killed for food.

The yellows were extracted from poppies—*la copa de oro* (cup of gold)—, the blues from nightshade and the reds were gained from stones found at the beach. The interior view gained from the choir loft over the entrance is wonderfully beautiful.

Over the altar in this church is an immense eye, several feet across typifying the "all seeing eye of the Father," in which the credulous Indians were said to stand much in awe. The steps of the chancel and the rafters were hewn in the Cambrian mountains about thirty miles toward the seacoast and have gained the hardness almost of iron. The rafters are ten by twelve inches in the square and forty feet long and were brought by the Indians with oxen to their destination. They protrude about a foot through the walls where they are keyed with large wooden spikes.

On the walls hang ten oil paintings brought by the original founders. The old marriage register of the Mission is now at Mission San Luis Obispo. It has a title page signed by Fr. Lasuén.

The Mission lies a little to the south of the town of San Miguel and fairly glistens in the sunlight. There is an atmosphere of peace and quiet surrounding it so profound that a visitor approaching sadly disturbs the birds and wild rabbits in the tall grass.

In several of the rooms of the monastery which have not been restored can be seen the heavy beams and rafters still securely bound together with rawhide thongs of nearly a hundred years. Near the front an old bell hangs from a support to announce the visitor, but an immense steel tower supporting a bell has been erected to summon the worshipers to service. It is entirely out of harmony with the beautiful old Mission and Father W. A. Nevin assured me it would surely be removed with the building of the Camino Real.

The arches of San Miguel are very irregular, there being twelve in all. Nearest the church are two square pillars before the arches begin. There was originally a quadrangle of two hundred and thirty feet square with a corridor corresponding to the one in front. San Miguel has always been noted for its hot springs and sulphur mud baths of Paso Robles, the Padres and the Indians first knowing of their healthful and curative properties.

On the Gospel side of the altar in the church rest the mortal remains of two of the Franciscan missionaries: Fr. Marcelino Cipres who ministered at San Antonio and later at San Luis Obispo, died January 30, 1810, aged about forty-one years. By his side rests the remains of Fr. Juan Francisco Martin, who was the Father of the Mission almost from its foundation till his death on August 28, 1824. His age was fifty-four years. A beautiful and fitting memorial was placed over their bodies in 1912 by Father Nevin and the loyal worshipers.

* * *

The Mission is in honor of the Arcangel Miguel whose day is September 29.

SAN FERNANDO, REY DE ESPAGNA.



SAN FERNANDO REY

"The Mission was noted for its excellent iron and silver work."

SAN FERNANDO, REY DE ESPAGNA.

"H. H."

Clear ring the silvery mission bells
Their calls to Vesper and to Mass;
O'er vineyard slopes, through fruited dells,
The long processions pass.

The pale Franciscan lifts in air
The Cross above the kneeling throng;
Their simple world how sweet with prayer,
With chant and matin-song!

There with her dimpled, lifted hands,
Parting the mustard's golden plumes,
The dusky maid, Ramona, stands
Amid the sea of blooms.

And Alessandro, type of all
His broken tribe, for evermore
An exile, hears the stranger call
Within his father's door.

By INA COOLBRITH



FURTHER exploration revealed no better location for the proposed Mission between Buenaventura and San Gabriel than that already selected by Fr. Vincente de Santa Maria on Reyes Rancho. Fr. Lasúen therefore at the end of August left Santa Barbara with Sergeant Olivera and five soldiers to lay the foundation of Mission San Fernando.

The formal ceremonies took place on September 8, 1797, the Fr. Presidente assisted by Fr. Francisco Dumetz, the priest chosen to have charge, and his assistant Fr. Francisco Uria celebrating the High Mass and raising the cross. On the same afternoon Fr. Lasúen baptized five little Indian boys and five little girls in the enmarada in which he sang the Mass. On October 4 Sergeant Olivera reported a warehouse and guard-house finished and two more houses begun. Preparations were being made for a temporary church.

An adobe church with a tiled roof was consecrated in December, 1806. This was badly injured in 1812 by the earthquake, when thirty new beams were needed to repair it. Once again a new chapel was built in 1818 which is represented by the ruins of today. A monastery was built to the rear of the church and the plaza lay between. Fine palms, plants and flowers here flourished. This courtyard had a beautiful fountain, the reservoir of which was built of brick and covered with cement. A double bowl rested on the center standard.

Although there were nearly a thousand neophytes in 1810 the Mission seemed to be cramped for pasture land. This caused much trouble over grants and protests. Agriculture prospered, however, as in the five years between 1822 and 1827 the Santa Barbara Presidio received supplies worth \$21,203.

The Mission was noted for its excellent iron and silver work. Connected closely with Mission San Fernando is the first discovery of California gold. Eight years before the great days of '49 Francisco López the mayordomo of the Mission was in the canyon of San Feliciano and in digging up some wild onions with his sheath knife he discovered a lump of gold in the dirt. The news spread and the rush began. The first California gold coined at the mint in Philadelphia came from the mines here and the first gold "pans" were bateas or bowl-shaped Indian baskets.

Within the mission lands lay the Camulos Rancho the home of *Ramona* the heroine of Helen Hunt Jackson's beautiful story.

Fr. Francisco Dumetz was the last survivor of the immortal Franciscans. He came to California with Fr. Junipero Sérra. Father Orday remained as pastor until May, 1847, and was San Fernando's last minister.

The church of San Fernando was a fine and well-built structure. It faced the southwest. The church walls throughout were built of adobe and of considerable thickness, thus allowing much original style in the treatment of outer and inner arches and pillars. It is now a ruin, a shake roof covering it. The corridors of the inner court extended to the monastery, a long low building which was restored a few years ago by the Landmarks Club. The arches were built of large, flat, burnt brick. The graveyard is on the northwest side of the church and close by is the old olive orchard where a number of trees still grow. Two large and very old palms are here also and ofttimes figure in the pictures of the Mission. There is a corridor with nineteen arches in front of the monastery which has an arch over the entrance, shell-like on the inside.

* * *

San Fernando was built in honor of St. Ferdinand, third king of Spain of that name. During his reign the crowns of Castile and Leon were united.

His day is May 30.

SAN LUIS, REY DE FRANCIA.



SAN LUIS REY

"No other Mission had so fine a church."

SAN LUIS, REY DE FRANCIA.

THE SPIRIT OF THE DESERT

An Indian rides across the plain,
And crushed beneath his pony's tread
The alkali's white crystals shine.
Red wheels the sun high overhead.

Stolid of face and sombre-eyed;
His mustang's bridle trails aground;
The sullen lassitude of heat,
Of smothering light, enfolds them round.

Hot hazes rise; in shimmering veil,
The panting breath of parchéd earth,
Their silhouette grows dim. A speck
They fade into the desert-dearth.

By AMELIA WOODWARD TRUESDELL



IN OCTOBER, 1797, new explorations were made by Fr. Lasúen, accompanied by Fr. Juan de Santiago, Corporal Pedro Lizalde with seven soldiers and five Indians. A location was selected but the rainy season necessitated the postponement of the founding until the next year. On the following June 13, 1798, Fr. Lasúen founded the eighteenth Mission and named it San Luis Rey as the Viceroy had decreed. Besides the Fr. Presidente there were present on this memorable occasion, Fr. Nolberto

de Santiago, Fr. Antonio Peyri and Captain Antonio Grajera with a number of guards from San Diego and a great multitude of Indians. Twenty-five Indian boys and twenty-nine girls were baptized on the same day, which delighted the venerable Father. Seven male and twelve female Indians sought baptism but were told to wait for instruction in the Christian doctrine.

Fr. Antonio Peyri was appointed the first missionary and a month later received an assistant. Fr. Lasúen had established five new missions within twelve months over six hundred miles of territory and he now took a well deserved and much needed rest.

Much of the cheerful energy of Fr. Lasúen was traceable to the cordial feeling and friendly interest existing between himself and Governor Borica. The latter was very unlike Governor Neve, who delighted in humiliating the Padres merely because they were priests, or the fault-finding Governor Fágés.

An unwonted feeling of religious liberty possessed and cheered the friars during the rule of Governor Borica and his three successors. That the missions made wonderful strides in both material and spiritual progress is proven by the records.

No other missionary has left a more splendid record than Fr. Peyri. He was earnest, energetic and sensible and had a great gift of directing others. The Indians worked willingly and faithfully for him and soon six thousand adobe were made for the church. It was completed in 1802 and Fr. Peyri was still unsatisfied. Buildings of all kinds were soon constructed and in 1810 the population was 1,519 with the smallest death-rate of any mission.

In 1811 Fr. Peyri petitioned the Governor for permission to build a new and better church of adobes and brick, but consent was withheld, so Fr. Peyri in 1816 went out to Pala, twenty miles east of San Luis Rey, and built a branch establishment—

ofttimes termed the Pala Mission—with a campanile now known all over the world as the “Bells of Pala.” Soon there were a thousand converts tilling the soil and attending services in the church.

In 1826 San Luis Rey reached its maximum in population, having 2,870 worshipers and controlled two hundred thousand acres of land. An average crop consisted of over twelve thousand bushels of grain.

No other mission had so fine a church. It was one hundred and sixty feet long, fifty feet wide and sixty feet high with walls four feet thick. The tower had a belfry for eight bells and the corridor had two hundred and fifty-six beautiful arches. The building formed a square of five hundred feet, the court being leveled and neat and the long cloister connecting with all the dependencies of the Mission. In this patio Fr. Peyri planted in the loving soil with his own gentle hands the original California pepper-tree which was given him by a sea captain from Central and South America.

Fr. Peyri labored here for over thirty years and finally seeing that the republic was inevitable he became its enthusiastic



friend. A law expelling all Spaniards was passed in 1829 and he then was unsuccessful in obtaining his passport.

When Governor Victoria was exiled he went from San Gabriel to San Luis Rey to rest and recuperate and Fr. Peyri decided to leave with him for Europe, taking four neophyte boys with him. Fr. Peyri was heartbroken at having to leave his Mission and his Indian children and he blessed them amid tears and with outstretched hands from the deck of the vessel.

The Indians when they missed him had ridden post haste to San Diego and some even tried to swim out to the ship. For a long time they placed flowers in front of his picture at the Mission and prayed for his return to them.

In 1843 Micheltorena's decree restored San Luis Rey to priestly control, but by this time much was in ruins. Fr. Zalvidea had reached old age and the four hundred Indians had very little left to them. All the ranchos passed into private ownership.

In 1892 Fr. J. J. O'Keefe was sent from Santa Barbara to San Luis Rey to repair the church and make it suitable for a missionary college of the Franciscan order. On May 12, 1893, the rededication of the restored building took place, the bishop of the diocese, the vicar-general of the Franciscan order and other dignitaries being present. Three old Indian women were there who had heard the Mass at the original dedication of the church in 1802. Since that time Fr. O'Keefe has raised and spent thousands of dollars in repairing, keeping alway in mind the original plans.

San Luis Rey is now a college for the training of missionaries for the field and Fr. O'Keefe is working as rapidly as possible to reconstruct more of the buildings that they may be used for the purposes of the college. The quadrangle will be restored on smaller lines, not disturbing however, any standing arch.

Very little of the original decorations now remain, and this

is a rude imitation of marble in black and red, with bluish-green lines. In the choir gallery over the main entrance can still be seen a great revolving music stand and several large illuminated manuscript singing books of the early Franciscan period. The old pulpit still occupies its original position and is entered by a doorway piercing the wall. Red burnt brick steps lead up to it from the side altar. Upon entering the church there is a doorway to the right—now bricked up—which lead into the mortuary chapel. This room is very beautiful even now in its pathetic ruins. It is said to be the finest piece of work in all the missions.

San Luis Rey was the last Mission founded by Fr. Lasúen, the worthy Father passing away at San Carlos on Sunday, June 26, 1803. As Presidente he guided the missions with a master hand since 1785, the year following Fr. Sérra's death. Details of his illness and death are sadly lacking. His body reposes near Fr. Sérra's on the Gospel side of the altar at San Carlos. Fr. Estévan Tápiiz was chosen his successor as Presidente.

The Landmarks Club has rendered Fr. O'Keefe some aid. It is estimated by the United States Government that \$2,000,000 would be required to repair and restore the Mission to its former condition.

At Pala the chapel, sacristy and priest's room have been reroofed and tiled. The interior of the chapel was rehabilitated, great care being taken of the old Indian frescos. An alien and unsympathetic priest later wiped them out of existence.

* * *

The Mission is in honor of King Louis IX. of France.
His day is August 25.

SANTA INES.



SANTA INES

"The old and beautiful Mission is still in use."

SANTA INES.



THE first ten years of the nineteenth century has been called the "Golden Age of the California Missions." Governor Arrillága proved himself thoroughly in sympathy with the friars in their efforts to teach and enlighten the Indians and to spread Christianity. Fr. Estévan Tápis followed closely in the footsteps of his predecessor and as Presidente of the missions ruled with wisdom and earnestness. In the latter part of 1798 the Fr. Presidente Lasúen had sent Fr. Tápis with an escort to survey the country east of the Sierra. Plans were devised for more missions as the prospect of numerous converts was most promising. On the strength of Fr. Tápis' report statements were sent to Governor Arrillága and by him to Viceroy Iturrigaray. Active preparation now began for the founding of the Mission.

The natives of the locality chosen were of a most turbulent character and a larger guard than usual was declared necessary. They were however alert and intelligent.

Fr. Tápis accompanied by Fr. Marcelino Cipres, Fr. Antonio Calzada and Fr. Romualdo Gutierrez, Commandant Carrillo and the soldiers and numerous neophytes from Santa Barbara, slowly marched the thirty-five miles from Santa Barbara over the mountainous road to the wooded home of the future Mission. Here, on September 17, 1804 the ceremony of foundation took place. Fr. Tápis, assisted by the other priests, raised and blessed the cross under the patronage of Santa Inés, Virgin and Martyr.

Fr. Calzada and Fr. Gutierrez remained as the missionaries in charge.

The first event following the founding was the baptism of twenty-seven children, but this auspicious opening did not portend uninterrupted prosperity.

The largest number of neophytes was in 1816, numbering about seven hundred and sixty, many coming from other missions. They raised large crops of wheat, corn, barley and beans and accumulated stores of hides, soap, tallow and wool.

In the five years between 1822 and 1827 they furnished supplies to the Presidio of Santa Barbara valued at \$10,600, receiving in return "drafts" on the California treasury never honored.

The first church erected was not elaborate, but was roofed with tiles. It was badly damaged in the earthquake of 1812. One corner of the church fell, ruining the roof, the walls were badly cracked and many smaller buildings were demolished. The true mission spirit prevailed and the Fathers immediately began the rebuilding, in the meantime holding services in a warehouse. In 1817 the new church was completed of brick and adobe and still remains.

The church and monastery greatly resemble San Miguel, and with the beautiful campanile (bell tower) immediately adjoining the church, form the fachada. There are five bells at Santa Inés, two bearing inscriptions of Mission Purísima and one of San Juan Bautista and believed to be gifts to the later built Mission. Only ten arches remain of the long corridor which once adorned this Mission. On one side of the church were the gardens while the Indian abodes were on the other. The church floor is of red tiles and the original decorations of the altar zone still remain. Most pretentious and elaborate are the marbleized panels and conventional figures in diamonds of different sizes.

Santa Inés contains also very striking and pleasing mural

decoration. In the sacristy is a design done in blues, reds and yellows, of a flower and leaf below the Greek key and a conventional flower and leaf above. It is considered the most artistic design now to be found in any Mission.

At this Mission were to be found the most expert workers in leather and silver. Their reputations spread in the early days, for truly artistic were many saddles carved and inlaid with silver. Near the church was a large reservoir built of brick, twenty-one feet long and eight feet wide. It was at the bottom of a sunken enclosure about sixty feet long by twenty wide with a sloping entrance and walls built of burnt brick. Connected by a cement pipe laid underground over six hundred feet long is a second reservoir somewhat larger which supplied the Indian village with water. The upper reservoir was for the Padres' use. The water supply came from the mountains several miles distant, flumed when necessary and carried through cement pipes constructed and laid by the Indians under the Father's direction.

About 1835 the Mission was ordered secularized. At that time everything was prosperous but very shortly the decline set in. In 1844 Fr. Duran reported over two hundred neophytes, with sufficient resources for their support. In the previous year the Mission had been restored to the friars and an ecclesiastical college was opened but it enjoyed but a brief existence of five or six years.

The old and beautiful Mission is still in use but shows plainly the effect of its long and laborious life. Fr. Arroyo resided at this Mission for several years and was a most remarkable man. He was noted far and wide as a scholar. He prepared a working grammar in the Indian language.

* * *

The Mission is in honor of Saint Agnes who was beheaded in Rome in the year 304. Her day is January 21.

SAN RAFAEL ARCANGEL.



SAN RAFAEL

"The sheltering hills sloping down towards the bay."

SAN RAFAEL ARCANGEL.

HE mortality of Mission San Francisco had always been out of all proportion to the ordinary rate. In reply to the Governor's request for a reason Fr. Ramon Abella pointed out three causes for the high death rate. The first reason was: A large percentage of the dead were children or infants who probably lacked proper treatment and care on the part of their mothers. The second cause, was the change from a wild to a civilized life, and the third reason: the unfortunate Indians were constitutionally debilitated by venereal diseases. Fr. Perfect Sarriá flatly declares such to be the case. The proximate cause of the many deaths at Mission San Francisco was the inclemency of the climate which a people so constitutionally weak could not endure.

There was serious talk of moving the Mission across the bay, forsaking the present site. Governor Solá finally suggested transferring a part of the mission population as an experiment. A small number were accordingly sent, greatly to the benefit of their health. However, some neophytes died there without receiving the Sacrament, so Fr. Gil y Toboáda offered to go and live among them. It was therefore resolved to found a rancho with a chapel, baptistry and cemetery under the title of San Rafael Arcángel, whose name expresses "the healing of God" in order that the Saint might care for their bodies as well as their souls. Although the ceremonies were much the same as at the

founding of a mission, the name "mission" was not used in connection with the place although later on San Rafael was made a mission. It is situated eighteen miles north of San Francisco.

Fr. Perfect Sarriá reported to Fr. Presidente Payéras, "The foundation of San Rafael was begun on December 14, 1817 by Fr. Abella, Fr. Durán, Fr. Luis Toboáda and myself. We blessed and raised the cross at the time of Vespers and on the day holy Mass was sung with music and the Word of God was announced in both languages. In the afternoon there were twenty-six children baptized. There are about two hundred gentiles for instruction."

In 1818 there were about five hundred neophytes and a large building was constructed, including church, priest's house and all apartments required. It was eighty-seven feet long, forty-two feet wide and eighteen feet high with a corridor of tules. Later on Fr. Payéras visited the Mission.

In 1823 many neophytes were sent to the last Mission to be founded—San Francisco Solano, yet still the population of San Rafael continued to increase, reaching in 1828 eleven hundred and forty.

Under the care of Fr. Mercado a friar from Zacatecas, much trouble was experienced with the Indians.

When the secularization took place the Mission showed a valuation above all debts of \$15,000. Many head of sheep and cattle were distributed to the Indians who now went back to the mountains. In its seventeen years of history the statistics show eighteen hundred and seventy-three baptisms, five hundred and forty marriages and six hundred and ninety-eight deaths, a fine record.

From this time the ex-Mission fell into decay and readily became a prey to the elements. Nothing now remains but a few old pear trees planted by the Padres. A large modern building

occupies the site and is used as an armory. No one could view the spot without recognizing the beauty of the sheltering hills sloping down toward the bay, the rich verdure and the beautiful trees and flowers.

* * *

His day is October 24.

SAN FRANCISCO SOLANO.



SAN FRANCISCO SOLANO

"There were many Russians at the founding."

SAN FRANCISCO SOLANO.



MORE than half a century had passed since the first Mission in California was founded before the site for the twenty-first and last was selected—San Francisco Solano, so named after the great missionary to the Peruvian Indians. This formed the first case of an unauthorized founding of a mission and the attempted suppression of the Missions San Francisco and San Rafael.

Fr. Jose Altimíra a newcomer stationed at San Francisco, visited the region to the north and was seemingly hypnotized by the mild climate and sheltered valleys in comparison to San Francisco. He deemed them sufficient reason for removing his neophytes to a locality north of San Rafael. Governor Arguello was appealed to and coincided with his views.

During a visit of Fr. Perfecto Payéras in October, 1822, the proposition was discussed and Fr. Altimíra claimed Fr. Payéras gave his consent and entrusted him (Fr. Altimíra) with the choice of a site and the moving of the Mission. This, however, would have been impossible as no decision could have been reached without the approbation of the College of San Fernando and the eager and unexperienced friar also failed to consult the Fr. Presidente.

Without the approval of Fr. Presidente Señan, Fr. Altimíra with a deputy and nineteen men under Ensign José Sanchez embarked on June 25 for the purpose of founding the new Mission.

They explored the valleys of Sonoma, Petaluma, Napa and Suisun and finally on July 3 returned to Sonoma. This they considered the best place because of the climate and abundance of timber, stone and water. The next morning July 4, 1823, Fr. Altimíra raised and blessed the cross and site and sang the holy Mass, thus laying, although illegally, the foundation of Mission San Francisco Solano.

There were many Russians at the founding who proved themselves very friendly to the missionaries. They donated many useful and ornamental articles to the new Mission.

Fr. Presidente Señan wrote to Fr. Sarriá that he was fairly astounded at the audacity of Fr. Altimíra. As he lay dying at San Buenaventura he caused to be written a long letter of instruction for Fr. Sarriá and left the handling of the new Mission entirely in the latter's hands. In the meantime, Fr. Altimíra with an escort of twelve men and a force of laborers, had on August 23 started out for Sonoma. On the 25th they arrived and began work on a granary, irrigating ditch, corral and other necessary structures. Work proceeded speedily for a few days when the reproof from the new Presidente, Sarriá, arrived and changed the situation. Bancroft describes Fr. Altimíra's frame of mind after reading the letter as "furious." The angry young friar appealed to the Governor, who in turn wrote to Fr. Presidente Sarriá.

In the Presidente's reply from San Juan Bautista where a conference of Fathers had been held a logical discussion on all the points was presented. Governor Arguello could not answer the Presidente's arguments but tried to excuse himself by reason of the friars' inactivity in the north. He consented however to a compromise suggested by the Fr. Presidente, whereby the new foundation should continue as a Mission, although he declared the deputation "a grave injury contrary to the regular order."

Fr. Sarriá also appointed Fr. Altimira the regular missionary

of the new Mission subject to the approval of the college, but neither San Francisco de Asis nor San Rafael were to be suppressed. Moreover, Fr. Altimira should continue as associate minister of the former. Neophytes from the Sonoma region might voluntarily attend either of the three northernmost missions and new converts might choose the mission they preferred. Very soon, however, Fr. Sarriá had to report that Indians were running away from Sonoma because they disliked Fr. Altimira's ways.

The Indians of this Mission represented thirty-five different tribes yet they worked together harmoniously and in 1830 were possessed of over eight thousand cattle, sheep and horses. Their crops averaged nearly two thousand bushels of grain per year. The number of baptisms recorded in the twelve years before secularization was over thirteen hundred.

In 1834 the Mission was secularized by M. G. Vallejo who quarreled with Fr. Quijas who at once retired to San Rafael. The movable property was distributed to the Indians and they were allowed to live on their old rancherías.

The pagan Indians so harassed the mission Indians that the latter placed all their stock in General Vallejo's charge, asking him to care for it for them. They had great faith in him and he seems to have acted fairly by them. Vallejo made friends with the native chief, Solano, and used his influence with the Indians for peace.

The Mission had a population in 1832 of nine hundred and thirty-six souls. Much trouble was experienced with horse thieves in 1838, and following that smallpox broke out and thousands of northern Indians were swept away. The dreadful epidemic came from the settlement of Fort Ross. Fortunately it did not spread south of the bay region.

In 1880 the Mission and grounds were sold to a German named

Schocken for \$3,000 who used it for a storehouse for wine and hay. In 1903 it was purchased by W. R. Hearst for \$5,000 and later transferred to the State of California and accepted by the Legislature. The ground plot was one hundred and sixty-six feet by one hundred and fifty feet. It will be preserved as a valuable landmark forever. It is claimed that General Vallejo built the tower in 1835.

The chapel is sixteen by thirty-six feet and roofed with shingles, while the vestibule is about fifteen feet square with stairs leading to the choir loft. The interior condition can well be imagined after twenty-five years of use as a hay barn. A temporary wooden roof now shelters the adjoining building which is ninety-five feet long, with the roof overhanging on the side to cover the corridor, which was built in the plainest, simplest fashion.

The Woman's Club of Sonoma have been most active in the restoration of the Mission.

* * *

The Mission was named in honor of the great missionary to the Peruvian Indians.

His day is July 24.

MISSION CHAPELS OR ASISTENCIAS.



PALA
"The Bells of Pala."

MISSION CHAPELS OR ASISTENCIAS.

HE missionaries always rode or walked to the distant rancherías which had no settled pastor. The buildings erected there for worship were called chapels or asistencias. Some of these buildings still remain in use while many others are in ruins or have completely disappeared. In 1803 a chapel was built at a ranchería called by the Indians Mescaltitlan and by the Spaniards San Miguel, six miles from Santa Barbara. It was of adobe sixty-five feet by twenty-seven feet. In 1807 eighteen adobe buildings were erected here. Near San Luis Obispo was a ranchería known as San Miguelito, and here in 1809 the Governor gave his approval for the erection of a chapel. San Luis had several such vistas.

The cornerstone of the church of "Our Lady of the Angels" in Los Angeles was laid in 1814 by Fr. Gil of San Gabriel but it was not completed and dedicated until December 8, 1822. Equally familiar to the people of today is the Presidio Church of Monterey, built in 1794. It marks the place of worship of the first christian dwellers of Monterey before Fr. Junípero Sérra took his neophytes to the location in Carmel Valley to avoid the corruption of the soldiers.

About 1821 the Chapel of Santa Isabel, forty miles from San Diego, was built, together with several houses and a granary. Four hundred and fifty baptized Indians were living here and this

asistencia greatly aided San Diego in controlling the hostile Indians of the mountains.

The chapel of Mesa Grande lies about eleven miles from Santa Isabel, up a steep mountain side. It was first constructed of green boughs and the altar decorated with muslin draperies and ornaments of paper and ribbon.

The chapel of San Bernardino was founded by Fr. Dumetz of San Gabriel in 1810, who, with a band of soldiers and Indian neophytes, set out early in May to find a location and establish a station.

The early travelers crossing the Colorado desert were often in need of food and succor before San Gabriel could be reached, and this station nearer the desert was long needed. A fertile rancharía was found, populous with Indians and well watered. The valley and the Indians both bore the name of Gaucháma, meaning "the place of abundance of food and water." Here the station was established. The Indians were very trustworthy, and the chapel station and a large quantity of supplies were left in their charge.

One of the ranchos of San Luis Obispo was that of Santa Margarita, on the north side of Sierra Santa Lucia. There appears no authentic date of the founding of the chapel yet it is a most interesting and beautiful structure, even in its ruins of today. It had an exquisite and rare outlook. Situated on a knoll near the Santa Margarita River the foreground sloped gently to the foothills and further beyond rose the Santa Lucia heights. The structure contained eight rooms besides the chapel which was forty by thirty feet in size and situated at the southwest end and the walls were three feet thick. There were odd and very beautiful windows which inclines one to believe there existed a large Indian population. The white cement used to hold the sandstone and red bricks together is still hard and tenacious.

A large and valued ranchería existed at Santa Isabel, a few miles from Mission San Miguel and below the hot springs the remains of a large dam still exist which was built by the Fathers for irrigation purposes.

Perhaps the best known of all the asistencias and often pictured as a mission is the chapel of Pala, with its picturesque campanile. It was built as you have learned by the indefatigable Fr. Peyri in 1816, about twenty miles from San Luis Rey to which it belonged.

At the time of the secularization of San Luis Rey, Pala suffered also and was abandoned to the devouring homesteader. In time it was 'homesteaded,' but the chapel and cemetery were ultimately deeded back to the church. In the chapter on San Luis Rey you have read of the restoration. The "Bells of Pala" are interwoven with much romance. Pala is now the home of the Palatingwa (Hot Springs) Indians, recently evicted from Warner's ranch.

Henry Chapman Ford, a landscape artist who resided for about twenty years in Santa Barbara, has left many fine pictures of asistencias, among them being "Pala Mission," "San Bernardino," "San Marco," "Santa Margarita," the Presidio church of Monterey and the Plaza church of Los Angeles.



AN INDIAN LAMENT.

AN INDIAN LAMENT.

The day is done. Across the plain
The evening shadows slowly creep;
And twilight flings her violet robe
To lull the weary earth to sleep.

The birds fly homeward to the nest,
Crooning a lullaby to the day;
Faint voices of the evening wake
And softly on my heart-strings play.

As in a dream, I see once more
The lordly chiefs in council sit.
I hear again their voices chant
Our legends old—by firelight lit.

Their words of council—wisely given—
Come echoing back o'er barren years.
Alas! The pledge was unfulfilled
And faith has given place to fears.

The God-given lands are ours no more,
Our people scattered far and wide;
The fleet deer and the buffalo
No longer speed our chase beside.

An ancient race of nature's men
Has fallen to a low estate.
And answering my protesting cry,
The chill of evening wails, "Too late."

I fold my arms on the aching breast,
I turn my face to the setting sun.
I wait in patience the call to rest,
'Tis the Father's will. The day is done.



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